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MRS. MARY L. WARE.*

It would be impossible, we believe, to overrate the value of a truly Christian life, whether we regard it as an argument for the truth, or as an illustration of the glory and excellence of the gospel. A hundred volumes on ethics would fail to produce the same deep and permanent impression that would be caused by the delineation of a noble character, or by the actual example of goodness. We would not lightly esteem the moral lessons and principles of a sound and devout philosophy. But sure we are that most persons are more directly and powerfully influenced through their sympathies than through their intellects, and that the record of active and self-denying benevolence, and the sight of fervent yet calm and consistent piety, would plead more persuasively on behalf of religion and charity than the wisest counsels, and the most able and eloquent abstract teaching. We gratefully welcome, therefore, every addition to the registered experience and the written history of the wise and virtuous of our race, and especially of those who have been remarkable in their day and generation for the strength and vigour of their minds and the usefulness of their lives. Such books are full of instruction, and are well entitled to our study and regard.

Christian biography has been greatly enriched of late years from Transatlantic sources. Some of the most interesting and important works, indeed, connected with this branch of literature have reached us from America,—works which, we have reason to believe, have been extensively blessed as instruments of spiritual comfort and religious edification to some of the most cultivated minds in our own land. We have now before us a volume published in Boston, Massachusetts, and destined, we hope, to be widely circulated and extensively read in this country, containing the narrative of a life abounding in moral uses. We rejoice that the book has been written, and we are sure it must be our own fault if we are not the better for its perusal. It is as touching and beautiful, in many respects, as the Memoir of the revered and devoted John Frederic Oberlin, and as sugges-

* Memoir of Mary L. Ware, Wife of Henry Ware, Jun. By Edward B. Hall. Boston—Crosby, Nichols and Company. 1853.

tive of high and holy thoughts as the Life and Correspondence of the eminent and admirable Dr. Arnold. It moves the feelings, but it also braces and invigorates the mind, and cannot fail to exercise a healthy and beneficial influence. Not to one who was known to the world for her genius, or who was called to act a very conspicuous part in the affairs of the church or in the philanthropic movements of the age, does it relate. It simply records an example of unaffected goodness; of resolute, unselfish adherence to duty, under all circumstances; of cheerful, hopeful, trustful piety, which the most saddening and depressing events could not disturb; of virtues and affections chiefly exercised in domestic offices and in the sphere of home,—an example which all must love and most may imitate. We had been prepared to become acquainted with a character of rare excellence, from a conversation which it was our privilege some time since to enjoy with a distinguished American writer on the subject of this Memoir. But great as were our expectations, they have been more than realized. And we understand that the author, notwithstanding the evident labour, care and discrimination with which the work is executed, has scarcely bestowed the commendation which was justly due to her whose intellectual and moral lineaments he has reverently and affectionately drawn.

Mrs. Mary L. Ware was a native of Boston, and the daughter of Mark Pickard, an English merchant, who, having gone to America on business, remained there and engaged in commercial pursuits. He married the only daughter of James Lovell, a woman of vigorous and cultivated mind, and of great energy and generosity, but of peculiarly domestic habits, and of fervent and unostentatious piety. By this good mother Mary was educated until she was nearly thirteen years old, with "all the freedom and enjoyment consistent with deference to authority, refined manners, and fixed principles of truth, gentleness and unselfishness." She was accustomed to order and frugality, and carefully trained "in that most essential of all accomplishments for a girl, the use of the needle. Her mother also taught her to sing, being herself passionately fond of music, with one of the sweetest voices, and though not a great performer, enough so to impart a love of it to her child which always continued associated with holy recollections."* The early life of Mary Pickard was peculiarly favoured, and she amply repaid her parents for all their

* The love of singing which she acquired in childhood remained with her through life, and was a source of unspeakable comfort, and an aid to that sunshine of the heart which never departed, whatever shadows fell upon her path. She affords an illustration, in this respect, of the value of early home influences and habits when they are on the side of what is pure and good. The use of sacred hymns, and the indulgence "in devotional but cheerful melody," was a positive solace and enjoyment to her mind and feelings. "She would sing at the close of the busiest and most distracting day, and she would sing after withdrawing for the night."

love and attention. As a child, she was gentle, active, amiable and kind. And one who knew her at that period of her history says, that he never remembers the time when he could have supposed it possible that she could do anything that was not right,—when he had not perfect confidence in her power to discern the way of duty, and in her readiness cheerfully and promptly to do it.

When only a girl of fourteen, death deprived her of her mother, towards whom she performed the "tender offices of a nurse," with that delicacy and kindness for which she was afterwards so remarkable. She now became "the sole comfort and chief companion of her father," embarrassed in circumstances and broken in spirits, and of her aged grand-parents, with whom he resided. Young as she was, she appears to have rendered essential service to them all, and was as a guardian angel in their trials and difficulties. Any one observing her then, would have probably regretted that she should be placed in a situation so unsuited to what is generally thought desirable for childhood. But the events of her after-life clearly shewed that she could have had no training better adapted to prepare her for the duties to which she was to be called, than that which was ordered for her by the good providence of God.

It had been her mother's aim to bring up Mary in the nurture and admonition of the Lord; and her efforts were crowned with success. Never did a young heart more readily open itself to religious influences, or manifest a deeper interest in spiritual things. At the age of sixteen, she earnestly desired to be admitted to the Lord's table. But before she sought to enjoy this privilege, she very carefully examined herself, and thought seriously on the nature and importance of the rite which she longed to celebrate. Her parents were Episcopalians. But the ministry she had been accustomed to attend with them did not meet her wants; and it was with the Unitarian church, under the pastoral care of the Rev. Henry Colman, that she enjoyed the privilege of first remembering Christ in the way which he has commanded. The feelings called forth by this service, she informs a friend, were not easily described, and she prays that it may be to her a means of becoming more like him whose disciple she had now avowedly become. When she compared herself with what she ought to be, she was conscious of "a deep sense of unworthiness." But her motives were sincere, and her purpose earnest and Christian. From the moment she had decided what to do, all within was calm and peaceful, and she wondered how she could for a moment have hesitated. There is a fervour and spirituality of religious affection, which is not passion or extravagance. There is a sense of joy and delight in the service of God and of Christ, which is neither fanaticism nor vain enthusiasm. And this was experienced by Mary Pickard. When

she retired to rest, after it had been determined that she was to commemorate the Saviour's death on the next Sabbath, the moon, which shone full upon her, seemed to reflect the tranquillity of her soul. "I could not sleep," she said, "and actually laid awake all night out of pure happiness."

It was about this time, and while she was "still a school-girl" at Hingham, that Mary Pickard first saw Henry Ware, then a student at Cambridge; but she does not appear to have had any conversation with him, nor did they meet again until twelve years had passed, when she became his wife. In writing to one at Boston who knew him well, she observes,

"He fully satisfied all the expectations you had raised in my mind. He spent Sunday evening here; and as he is very fond of music, and as it is usual for us to spend a part of this evening in singing, we sung psalms from dusk until eight, when he was obliged to leave us. He joined in all, and added very much to the harmony of our little choir. On Monday evening, too, he was here, and much increased the good opinion that had been formed of him. I thought his face indicated the greatest purity and goodness. I never saw a more benign, delightful expression on any face before, and much less anything like it in a gentleman.....How can I look at such a countenance as his, and not be confident that there is a mind within correspondent to it? There is, though, a want of energy in it, which I hope is not in his character; but it is sometimes the case, that a love of poetry and habit of writing it, effeminate the mind of man, while they only render more attractive and interesting that of woman."—P. 34.

Amongst the excellent qualities by which Mary Pickard was characterized, a bright and cheerful temper was not the least important. Few persons have been called to pass through circumstances more trying to hope and patience. But amidst sickness and death and worldly misfortunes, she never lost, for any considerable time, her buoyant spirit or her happy trust in God. Her father having written under the depressing influence of some pecuniary difficulty,—but at the same time assuring her that he had done nothing which should cause his child to blush on his account,—she shews that her religious faith is to her a blessed reality, and enables her under trouble and disappointment, as well as in prosperity, to cast her care upon God. Very beautiful is the following letter, considered as the production of a girl of sixteen, and well worthy the attention of the young, and of persons, indeed, who are more advanced in years.

"I did not receive your letter, my dear father, until Thursday afternoon, and cannot delay for a moment answering it. I should be sorry to think you considered me so weak as to bend under a change of fortune to which all are liable, and which does not affect the interest of my friends or myself, while a self-approving conscience is their support. I trust nothing which can befal them with respect to the world, will wholly overcome their fortitude and confidence in the protection and

care of a Supreme Being. I can, I think, enter into your feelings in some measure, and believe I can feel as you do with regard to being dependent on others. I am prepared for almost any trial. If my ability is equal to my desire of being of service to you in misfortune, I do not fear but that I shall be able to support myself, and at least not be a burden to you. I am sorry you think so much of my situation. I shall never regret the loss of indulgences which I have never been taught to consider as essential to my happiness, and which do not in any great degree conduce to it. I shall be content in any circumstances, while I know you have not brought on yourself calamity. I am not so proud that I should feel the least repugnance to gaining a living in any useful employment whatever; I feel that kind of pride which assures me that local situation will not disturb my peace within, and with that I could combat almost anything.....I shall do very well; my only anxiety is for you, lest you give up hope of better times, and thus put a stop to the mainspring of human action."—P. 38.

Mary returned to her home in Boston, from which her grandfather had just been removed by death, and found her grandmother requiring much of her care and thought. At a period of life when most young persons are eagerly seeking the pleasures of society, she was in the midst of sickness and sorrow,—devoting herself with all the assiduity and affection of her noble nature to her aged relative, and finding her highest enjoyment and her best support in the consolation and aids of religion. It was whilst she was watching at the bedside of her grandmother, that she became a constant attendant on the preaching of Dr. Channing. And, in listening to his earnest, powerful, sublime representations of truth and duty, she felt her interest in all that is good and holy increased, and her desire to give herself wholly to God quickened and strengthened. We have heard and read much of the effect produced by the preaching of this remarkable man; but in the volume before us, we have been enabled to realize the power of his ministry in a way that we have never previously done. Those who gathered round him were not merely drawn by the fame of his talents, nor detained by admiration of his discourses, but felt that they were the *better* for hearing him, and that it was a precious privilege to have such a pastor and teacher in things spiritual and divine. If there be one gift more than another that we should wish for in connection with the pulpit, it is the ability to engage the attention and impress the minds and hearts of the young. And this rare gift Dr. Channing would seem, in an eminent degree, to have possessed. The Sunday services at his church were looked forward to by Mary Pickard with the greatest delight, and nothing but the loudest call of duty would have led her to absent herself from them. After listening to him on one occasion from the words, "He that forsaketh not all that he hath, cannot be my disciple," she observes, in writing to a friend, that the discourse was calculated, more than anything she had heard, to exalt the Christian cha-

racter. And describing the sermon of the afternoon of the same day, she says it was "as if an angel spoke."*

There is reason to fear that the pleasure which many persons take in attending the public services of religion, springs oftener from the delight experienced in listening to the eloquence of some favourite preacher, than from the highest exercise of the understanding, united with the holiest emotions of the heart, determined to the praise of Him who is the most holy of beings, our Almighty Creator and our Heavenly Father. Amongst Protestants, and especially Protestant Dissenters, the intellectual excitement occasioned by the sermon is, we believe, generally thought more of than the *worship*, which is designed to bring the soul into communion with the Most High, and which, when it is entered upon with earnestness and spirituality of mind, is attended with peace and joy unspeakable. The acceptableness and the efficacy of prayer, whether offered in company with others or in our own closets, must of course depend upon the motive with which it is offered. And we rejoice in the conviction that sincere worshipers are to be found in every church in Christendom. But from what we have observed, both at home and abroad, of the operation of different religious forms and ministrations, it appears to us, we confess, that for the quickening of pious feeling and as a means of impression, an intelligent use of outward aids to devotion, particularly with reference to children, is desirable. We have long been persuaded that it would be well if our own congregations would give serious attention to this subject. Pure, earnest, *fervent* worship is essential to the permanence and true prosperity of any religious body. Without it, however learned and powerful the ministry of a church, coldness and decay

* The readers of the Memoir of Channing will remember how affectionately his flock regarded their distinguished pastor. Seven years later than the period above referred to, he returned from Europe, where he had been travelling for his health, and Mary witnessed his first appearance in the pulpit, and the manner in which he was received by his congregation, and heard the loving and grateful words which he uttered, under the "peculiar circumstances of mercy" by which he had been brought again to his home and his people. In a letter to a friend written immediately afterwards, she says, "With what sensations I saw the church filling, and every one looking round in anxious expectation, you may perhaps imagine; it was a feeling more of dread than pleasure, lest the first glance at his face should destroy all our hopes. He wisely waited until all had entered; and when his quick step was heard (for you might have heard a leaf fall), the whole body of people rose, as it were with one impulse, to welcome him. He was much affected by this, and it was some seconds before he could raise his head; but when he did, it made the eyes that gazed on him rejoice to see him seated in his accustomed corner, looking round on his people with the most animated expression of joy glowing on his face, and with the evidences of improved health stamped on every feature.....You have heard him when he felt obliged, as then, to dismiss the restraints of form, and speak freely the thoughts that filled his mind, and have perhaps often thought, with others, that he went too far, was too particular, too personal; but yesterday I believe the most uninterested person present could not find fault. I thought it was the most deeply affecting address I ever heard; it was also deeply and decidedly practical."—Pp. 85, 86.

and spiritual death will ensue. Miss Pickard, at an early stage of her glowing interest in sacred things, perceived this, and even under the searching and kindling services of Channing, felt the necessity of keeping in view the primary design of assembling in the sanctuary.

"I have often thought that the very great pleasure we take in hearing him preach, has given us other feelings and motives in our attendance on church than ought to be allowed by the devout Christian. The good which is to be obtained from one of *his* sermons particularly, is indeed a great object, and sufficient to induce us to attend the hearing of them whenever there is an opportunity; but in our eagerness to hear the sermon, to admire it, and endeavour to improve by it, the original intention of public worship, I fear, is in a manner lost upon us."—P. 46.

De Quincey observes, that women more frequently write from their hearts than men, and that this cause operates to make female letter-writers generally produce more interesting and beautiful compositions of this kind than those of the other sex. This Memoir mainly consists of the voluminous correspondence of her whose life it narrates, commenced when she was very young, and continued as long as she had strength to hold a pen. We do not wonder, as we read her letters, that they should have been greatly prized and affectionately preserved. They refer to a variety of subjects, and were written whilst at school, or "in the haste of travelling, or the fatigues of watching," or amidst engrossing cares and domestic duties, and without any view, as we are told, "to literary merit or public appearance." But they are full of interest. We have seen it somewhere remarked, that, with all his bright wit and lively imagination, amongst Moore's letters recently published there is scarcely a good one. And of the numerous letters which we find in the volume before us, it may be safely affirmed that there is not a dull or worthless one. They abound with lofty thoughts, with wise observations, with graphic descriptions, expressed in simple, natural language. Their extraordinary merit would, indeed, entitle their author to a place amongst the most celebrated letter-writers, whether of past or present times.

When she had but just "entered on mature life," Mary Pickard, as far as immediate family ties were concerned, was alone in the world. "Her only relatives on the father's side were in England, connections whom she had seen only as a child twenty years before, but had always hoped to see again. And not for her own gratification only, but that she might be of service, if possible, to those who were in a depressed and obscure condition, as some of them were," did she resolve to cross the ocean and go to her fatherland. It was a "solemn undertaking," and when she glanced at the "possibilities" connected with it, she was almost "overwhelmed." But then she was one of those rare persons who, when once convinced that it is *right* to attempt a thing, never

yield to any mere selfish or personal considerations. What her hand found to do, she ever cheerfully and patiently entered upon with all her might, and confidently left the rest to God. At her period of life, the thought of England with all its scenes and associations, would have called forth in most minds high and sanguine expectations of enjoyment. But with a taste and disposition which would have qualified her for appreciating "the wonders and beauties," she did not allow herself to indulge in this respect any other than "very moderate hopes." "I must be satisfied," she remarks, "with seeing people, not things. I shall have no right to travel much, and no advantages not common to the most insignificant; nevertheless, if I can attain my principal object, all the rest will be unexpected gain."

During the first month after her voyage, we find her again in the midst of sickness, devoting herself with her usual generosity to the American friends with whom she travelled, and resisting every entreaty to leave them, because the ill health and depressed spirits of one of them was cheered and comforted by her presence, and since she felt it would not be well for the other to be left alone in a land of strangers. We find her, however, by and by in London, enjoying the hospitality and attention of those who could sympathize with her, and through whose kindness she had "many privileges." Amongst these privileges was an introduction to one whose name will always be "dear to the admirers of genius and the lovers of virtue," and especially to the advocates of rational and pure religion. Of this interview she says,

"Walking to Newington with the Kinders, to return a call, they asked me if I would go with them to see Mrs. Barbauld. To be sure it made my heart beat; but I could not say no. It was indeed a privilege, and I wish I could tell you all about it. She spoke with great feeling of those of our ministers whom she had seen,—Buckminster, Thacher and Channing. Having never seen Mr. Thacher's Sermons, I had the honour of sending them to her, and of writing her a note. A note to Mrs. Barbauld! What presumption! Yet I was afterward asked to dine with her. She is remarkably bright for her age, speaks of death with the firmest hope, and I really felt as if I were communing with a spiritual body. Though now eighty-two, she possessed all her faculties in full perfection. Her manner is peculiarly gentle, her voice low and very sweet."—P. 103.

During her stay in the metropolis, Miss Pickard attended public worship, and in referring to it observes, that she "heard very poor preaching to very poor houses." It is added, that she had been prepared by her pastor* to expect this, and was not consequently disappointed. Now we confess ourselves at a loss to know how such a representation of the Unitarian or Presbyterian preaching of London,—and to *this* of course she alludes,—could have possibly been at that time† given. Mr.

* Channing. † In the year 1824.

Belsham was then an aged minister, it is true, whose long period of active and valuable labour was approaching its close. But the services of this distinguished man could never, at any season, have been uninteresting or unimproving. Those who knew him well, and who were competent to speak with authority on such a subject, have told us that he practised no arts in preaching, that there was no tinsel and glare, no artificial pomp in his discourses; but that they were full of the eloquence of thought and feeling, fitted to lead the hearer to calm and serious reflection, to make men's faith firm, clear and pure, to stimulate the intellect to the honest and active pursuit of truth,—the truth which sanctifies the heart,—and to bring the life and conduct into conformity with duty.* The position he occupied required him to be occasionally more speculative, more controversial, more argumentative and discursive, than if he had been placed in a humbler sphere, and called to address himself to minds less cultivated and intellectual. But very ably has it been shewn that he was not on this account less practical, spiritual or devotional.† His style of preaching differed greatly, no doubt, from that of Channing, whom Miss Pickard so honoured, and to whose earnest, stirring and affectionate ministry, we can well believe, had *both* been within our choice, that we should ourselves, from taste and feeling, have been drawn, rather than to the luminous and masterly sermons of Mr. Belsham. The latter, however, we can well imagine, would have been preferred by many. He was certainly an eminent preacher, and his influence was extensive and important.

Nor was Essex-Street chapel the only Unitarian place of worship in London which, at the period alluded to, was favoured with gifted pastors and teachers. Hackney was enjoying the powerful, impressive and successful ministry of the Rev. Robert Aspland, a man mighty in the Scriptures, and who would have been esteemed an eloquent and attractive preacher in any denomination. Mr. Fox, too, whose "religious ideas" are now so opposed to our views of truth, was at the height of his popularity, and pleading the cause of Unitarianism and of human brotherhood with a rich and glowing oratory which led a writer of Miss Pickard's own country to designate him the first preacher in Great Britain.‡ The circumstances must have been, from

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* See Sermons on the Death of Mr. Belsham, by Rev. R. Aspland and Rev. J. Kentish.

† "The Character and Writings of the Rev. T. Belsham," Mon. Rep., 1830.

‡ In another letter Miss Pickard states that she had heard but one sermon since her arrival in England which had at all impressed her mind, and that was from Irving, whom Dr. Channing had mentioned to her as the most popular favourite in London, but with whom she had not expected to be satisfied. It is interesting to read her description of a man whose genius was unquestionable, and whose pulpit power was for a season the most remarkable perhaps that has been exercised in modern times. "He is a most singular-looking Scotchman," she says,

some cause, disadvantageous under which she heard, and the impression derived from Dr. Channing was thus strengthened and confirmed in the mind of his loving disciple. It would have been better, we think, if Dr. Hall had not allowed it to remain altogether without notice. It is well known that Dr. Channing at one time very sadly misapprehended the opinions and tendencies of his brethren of a like faith in England,* and we should have been glad if some reference, however slight, had been made to the change which it is understood subsequently took place in his sentiments respecting them.

Of the progress and occupations of Miss Pickard in visiting her relations, journeying, and sojourning with friends, our limits will not permit us to give any detail. But wherever she went, there arose calls upon those labours of love which she was ever so willing to render, until, when she reached the obscure Yorkshire village where her father's only sister, a widow in destitute circumstances, resided, she found herself in the midst of cares and trials under which any one not of her noble nature, resolute will, calm judgment, holy trust and warm benevolence, must have been soon dismayed, or would have fled in despair. Beautiful and most touching is the narrative of what she did and endured

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"a pupil of Dr. Chalmers, and now so much the fashion, that tickets of admission are sold, to enable those who wish to hear him, to go in before the hour when the doors are thrown open. Even in this way it is like the theatre of a Kean night, and for two hours before the service commences the crowd is immense. His manner is very like Kean's, most impassioned, and when he commenced I turned from him in disgust. But there was that in the subject and substance of the sermon which made me forget the manner in which it was delivered. It was, I understood, one of the least flowery of his productions. I shall never forget it, I think; but I would not be obliged to go to such a place for the best sermons that ever were written. It was just like the theatre or some great exhibition."—P. 106.

* It can hardly be necessary to remind the readers of the Reformer, of "the celebrated note" of Dr. Channing on Priestley, which accompanied his sermon at the ordination of Mr. Gannett. In that note it was very clear to the well-informed and unprejudiced mind, that a dislike of Priestley's philosophy had prevented Channing from appreciating the spirituality of his mind and the depth of his piety. Nor were there any sufficient grounds for the conclusion that the Unitarians of this country were generally in sympathy with Priestley's philosophical opinions. There was much discussion in consequence of Dr. Channing's remarks, both here and in America. He never publicly withdrew his observations, but in the collection of his works which he himself sanctioned, they were not allowed to appear. It has been too much the practice even of some amongst ourselves, to think and speak of Priestley as though he had been cold and "deficient in moral earnestness and deep feeling." And in this we shew our want of a due knowledge of the man, and of a proper acquaintance with his works. For ourselves, we must say that we have often been struck, in the recollection of the engrossing controversial labours in which he engaged, and of his occupation with scientific pursuits, with the wondrous vitality and fervour of his religious life. In a direction, likewise, where we should have least expected to find it, we recently met with a pleasing testimony to the same effect. Alexander Knox, in his correspondence with Bishop Jebb, alluding to certain sermons by Priestley, observes, "What surprises me is, that with respect to devotion, the right frame of mind, self-conquest, &c., he seems to me to talk much better than the whole school of unspiritual orthodoxy."

at Osmotherly. A sister of mercy was she in the truest and best sense of the words, and imbued with the spirit of him who went about doing good. Everything around her was sad and sorrowful. Disease in some of its most terrible forms presented itself to her sight. Her aunt was weakened in mind and body by constant and severe afflictions. Insanity and a tendency to self-destruction appeared in one of her relatives; fever smote and carried off others, over whom she affectionately watched, and whose eyes she closed. But not to her kindred alone were her services confined. When the infection had spread and illness became almost universal, and the poor and ignorant villagers, neglected and superstitious, were terrified and had hardly any to help them, with heroic courage and loving heart she counselled and aided and comforted, "toiling till the alarm abated," and aiming by her wise suggestions and arrangements to remove what she plainly perceived to be the causes of so much calamity, suffering and death. We can well believe her when she says, that remembering how wonderfully strengthened and preserved she had been, her feeling was that she could not have lived through all that she had borne unless God had protected her. It is as true now as in days of old, that they are kept in perfect peace who cast their care upon Him.

But Dr. Hall very justly observes, that "the laws of nature are not suspended nor diverted from their course even by the strongest faith, or for the sake of the most useful labourer." The power of endurance at length gave way, and Miss Pickard was laid upon a bed of sickness, and reduced to a state of debility from which it was long ere she recovered. But the same hopeful piety and abiding confidence in God sustained her when confined to the little cottage chamber, and in the danger to which she was exposed, as when she was actively ministering to the wants of others. All the while she remembered that her heavenly Father was near to sustain and bless, and from her heart she could say, "Thy will be done!"

Much anxiety had of course been experienced on her behalf, by those who so tenderly loved her in America, during the winter in which all this took place. But her friends were not surprised at her efforts and sacrifices at Osmotherly. "With all their desire for her return," one of them writes, "nobody murmurs; everybody says it is much better for you to stay." And a lady who had expressed her sorrow about it to Dr. Channing, observed, that "he gave her, for the first time in his life, almost an angry look!" The villagers regarded Miss Pickard with a reverence and affection which conduct and goodness such as hers will always inspire, and her biographer tells us truly, that—

"It was a beautiful termination of her whole experience among that people,—whose very dialect differed so much from hers that they could

scarcely understand her words, but easily read her actions,—that when she recovered her strength sufficiently to take a final leave of them, the whole village came out in a body, young and old, and escorted her on her way."—P. 175.

In the summer of 1826, Miss Pickard returned to Boston, and in the year following she was married to the Rev. Henry Ware, Jun. It is always a pleasant thing to see people find the sphere of life and duty for which they are best qualified, and in which they are likely to be most useful and happy. When she was but a girl, Mrs. Ware's father was accustomed to say that his daughter's clerical predilections were ominous, and that she had better be any man's wife than a parson's! Like many other parents, he would have probably desired a connection for his child which would have brought her more of the riches of this world. But there could have been no position more in accordance with her tastes,—none, perhaps, in which her fine qualities, both of mind and heart, could have operated with more beneficial effect, than that upon which she now entered. A more saintly character than that of Henry Ware has rarely been seen. In the church, in the college, in the home, whatever situation he filled, he attracted towards him the love of all who came within the sphere of his influence. He was one peculiarly fitted to appreciate and enjoy the blessings of domestic life, and was in every respect worthy of her whose character he describes "as all that man can ask," and who was so well suited to fill the vacant place by his side. Mr. Ware was a widower with two children. He was the minister of a large and attached congregation; and many and serious, as well as new, were the duties upon which his wife entered. But she was ambitious to satisfy all who could look to her with hope, and, above all, anxious so to act as to obtain the approbation of Him whose favour was the chief object of her desire, whether her labours were successful or not. The demands upon a pastor's wife in the United States, and especially in Massachusetts, are far more numerous than they are in England. And whilst Mrs. Ware was exemplary in her maternal relations, and in the regulation of her household affairs, she sympathized with her husband in his professional engagements, and co-operated with him in all his plans and efforts for the good of his flock. In social intercourse and religious conversation with the people, and in various "parochial ways," she was an efficient helper. Busy and active as was their course of life, it "was in unison with her best powers," and contributed to "her deepest joys." Referring to it in a note to a friend, she says,

"My fate is a singular one in this respect,—that whatever may be the variety of the scene, it is always filled with the extremes of blessing and responsibility; and I know not that I ever felt more fully the *blessing* of responsibility than now. Had I not great and almost overpowering duties and cares, my head would almost of necessity be dizzy

with the bright prospect before me. As it is, I rejoice with a serious, but most grateful spirit,—a *sober* bliss certainly, but not the less valuable."—Pp. 197, 198.

This was doubtless the happiest period of Mrs. Ware's life. But it was of short duration. Never had her husband done more for himself or others, it is said, than in the year which succeeded his second marriage. "It was the most active and useful of his ministry." But "he had overtasked his energies," his health failed, the "Eden of Sheafe Street," where their home was fixed, and with which so many precious memories were associated, was left, the pastoral charge, the calling he loved so much and prized so highly, was relinquished,—and from this time until he died, though he entered upon other duties and did much valuable work, he remained in a condition which was often attended with severe suffering to himself, and always with considerable anxiety to her who was his unfailing support and his greatest earthly blessing.

Mrs. Ware met the disappointment and bore the trial with her accustomed religious trust and fortitude; and during the five years that followed, submitted to many a painful change, nursing her husband in his sickness, accompanying him on long and distant journeys, undertaken for his benefit,* labouring incessantly for his comfort with failing power, and amidst harassing maternal cares and straitened pecuniary means, and cheering and helping him to the last! How lively was his sense of the inestimable worth of her love and care, we gather from a few lines written by him when he thought he should have departed without again beholding her:—"Dear, dear Mary, if I could, I would express all that I owe to you. You have been an unspeakable, an indescribable blessing. God reward you a thousandfold! Farewell, *till we meet again.*"

Mrs. Ware survived her husband rather more than six years; and they were years "of solicitude, exertion and suffering," even more trying, in many respects, than those through which she had previously passed. With what resignation she met her bereavement, when her "heart-strings seemed riven asunder," affectionately cherishing the memory of him who was gone, and looking forward with unwavering faith to an everlasting re-union with him in the land immortal; how nobly she roused herself

* The admirable treatise on the "Formation of the Christian Character,"—the most valuable, we think, of Mr. Ware's works,—was written, it appears, during the various journeys in which he sought to regain his health, both in his own country and in Europe. Mrs. Ware says of it—"Its pages are to my memory a sort of diary of our progress, associated as they are with the pleasant evenings when, after our autumnal day's journey, having despatched our supper, we settled ourselves at a little table before a cheerful wood fire in our inn, and, he with his writing materials, and I with my work, or writing or reading, could almost imagine ourselves at home. Thus were my evenings spent in alternate writing, reading and criticism, until I almost felt as if I had written the book myself."—P. 224.

from grief and depression, to think and toil for her children's welfare, and to sustain the burden of family cares, which she must now bear alone,—and yet feeling that she was *not alone*, since the God of the widow and the Father of the fatherless was with her; how patiently she endured the inroad and development of fatal disease in her own person; how trustfully she contemplated her withdrawal from those who were dear to her—"dearer every day she lived"—praying that they might be "such as their father's children ought to be," and believing that all would be ordered right; how calmly, and even joyfully, she looked forward to her change, thinking of and acting for others, whilst strength remained, and when confined to her chamber, causing it to appear, by her serene faith and holy conversation, "more like a forecourt of heaven than a painful approach to the tomb,"—all this the "Memoir" beautifully describes, furnishing us with another example of the efficacy of the divine truths and immortal hopes of the gospel, shewing how they can animate and support the Christian till the last moment of his stay on earth, and then enable the spirit to ascend triumphantly to the regions of the blessed.

"On a lovely April day, the windows of her room all open that she might breathe freely, she looked up at one who entered, and said with a smile, 'What a beautiful day to go *home!*' Near the end, one at her side said to another, in tears, 'How much stronger she is than we are!' She whispered, 'I am so much nearer the Source of strength.'"

In this happy frame she entered upon that world where the people of God see not, as now, through a glass darkly, but by open vision; and where there shall be no more sorrow, nor crying, nor pain, nor death, for ever.

The removal of this admirable woman, whilst yet in the vigour of her mind and affections, was sure to be widely felt; and to her immediate connections it was an event which it required a faith like her own submissively to meet. How touching are the words of one of her children after her departure—"Surely, God never gave a boy such a mother, or a man such a friend"! But the moral attraction and power of her character will still continue to operate. It was said by one who knew her in life, that he never was with her, however short the time, without feeling greater elevation of soul; and by another, after her death, that the thought of Mrs. Ware moved her more than the presence of any living friend.* It was *right* that the church and the world should know something of a piety and virtue whose influence

* The estimate was very high which "Dr. Channing put upon the character and power of Mrs. Ware." A lady intimate with both says, "He talked with her on religious experience to learn as well as to teach. I have known him to request her to make visits of instruction to a disconsolate person, whom *he* could not awaken to religious hope, trusting that her gentle sympathy and clear views might shed a ray of light that would point her to the day."—P. 325.

was so valuable. It is *good* to meditate upon the words and deeds of one whose Christianity was an active, vital principle; who was a true disciple of Jesus; who *believed* what so many only profess to believe; whose religion pervaded and directed all her thoughts and behaviour; who, with a fine intellectual capacity, was not without that "womanly knowledge" which is so essential to a happy home and a well-ordered household; who kept the idea of duty and of God constantly before her; who inspired the young with the love of goodness, and made her sick-room appear to her children "the brightest spot on earth." Such a life should be held up to reverence and imitation; and we repeat our thanks to Dr. Hall for what he has done. To those who question the adaptation of Unitarianism to the wants of the soul in seasons of trouble and suffering, the Memoir of Mrs. Ware may be confidently appealed to for proofs of its efficacy under such circumstances, which no unprejudiced mind can resist. And when ignorance or bigotry affirms that it is impossible for the Unitarian believer to contemplate death with composure, or to leave the world with peace and hope, we can point to her dying experience as another precious testimony that there *is* power in our faith to console and strengthen the soul in its passage through the valley of shadows, and even to enable it to welcome the grave as the gate of heaven.

OUR CONCERN WITH AMERICAN SLAVERY.

Aspirants to fame are open to infamy. The American Union challenges the admiration of the world, and is liable to its censure. The things done in it are not done in a corner; it sounds a trumpet, and we must apportion its reward. Its boast of freedom has been met by the groans of its slaves, which have now found an echo throughout Europe. It is idle for it now to retort our ignorance respecting its institutions: if we know enough to praise, we also know enough to blame: the exact degree in which its individuals or communities are to be praised or blamed, we do not profess to decide. We know, however, that slavery is in its nature bad; that some of its worst features exist in America; and that between three and four million persons are exposed to its influences.

Our readers do not require us to prove that, as human beings, we ought to be earnest for human rights. We prefer considering the question—Have we, *as Englishmen*, anything to do with American slavery? which involves another—Has it anything to do with us?

Though we are happy to concede to the Southerners that their institution is now a *peculiar* one, we are obliged to confess that it is of English extraction. It was planted when the States were our colonies, and was diffused over a larger proportion of the Union then than now. If the mother country has lost there the *political* power to remove slavery which it exercised elsewhere, it still retains *moral* power. We are not perpetually immersed in politics. Our women and children, even the very large majority of our men, have no vote or part in government, nor do our electors transact everything through its instrumentality. Were we to dream of petitioning our Parliament to emancipate the American Negroes, it would be sufficient to answer, that they were not under its dominion. We believe, however, that we are ruled by the same Almighty Governor, and we petition Him: we are actuated by a law in our hearts, substantially common to us all, and to that law we appeal: we have means of legitimate influence, which it behoves us to employ.

To be fellow-subjects, is not the nearest or closest of bonds. Similarity of language and religion affects the heart more than the Union Jack. An Englishman feels more at home in New England, than in the French and Catholic regions of Lower Canada. It is possible that in our East-Indian dependencies there may be found four million persons more destitute, and, taking their horrible superstitions into account, more degraded, than the coloured race in America; but we know comparatively little about India. In America, the oppressors and oppressed both speak the same tongue and worship the same God with ourselves; and there is no nation which is more ostentatious of its doings.

We propose now to point out how our interests and rights are directly endangered by American slavery, and in what way we may be said to be parties to it. In a subsequent paper, we may intimate some ways in which we may help to remove it, though the specification of the danger may of itself suggest the appropriate defence.

In common with the Free States of America, we have no legal power to abolish Southern slavery; yet, like those Free States, we are emperilled by its aggressions, and have a political right to withstand them. From its compactness, unscrupulousness and desperate energy, the slave power is dominant in the States. Nominally free America is virtually governed by the paramours and parents of slaves. Its rulers are slaveholders or their nominees. This is an important consideration, as regards its foreign policy and its relation to ourselves. It is the apparent interest of the Slave States to strengthen their power in Congress, by annexing new States devoted to slavery. The wars for Texas and Mexico have proceeded from this quarter. They enlist the Northern States in their iniquity, by an appeal to their love of

conquest. Tyranny always desires by foreign achievements to dazzle the eyes that would else be fixed on domestic evils. There are no bounds to this invading spirit. American nations may indeed be conquered without entailing a European war; but can European colonies be attacked with equal impunity? It is well known that many of the Southerners regard Cuba as already their own. If Cuba is seized by the slave power, the Free States (as we heard plainly intimated three years ago) will want to restore the balance by tempting the British colonies,—the Canadas, New Brunswick, Nova Scotia and Newfoundland,—to revolt and join them. The Southerners will then find that the proximity of free blacks in the West Indies is extremely dangerous to the stability of their institutions. They will hypocritically quote some English writers, who lament the great degradation of the Negroes when no longer stimulated to wholesome industry; and of course it will be their own glorious destiny to make these luxuriant and fertile islands—now the deteriorating abodes of semi-savages (!)—the seats of American independence, i.e. slavery! Should such be their policy,—and if the past is to be taken as a specimen, such it will be,—war with Great Britain will be almost inevitable; and the lovers of peace in this country are therefore directly interested in resisting that atrocious system which inflames this aggressive movement. Even before any overt act, the existence of slavery materially affects the cordiality of our American alliance. In any European war, we could not expect their whole-hearted sympathy. The aggressionists would be pleased at that which drew away our attention from the Gulf of Mexico and the Caribbean Sea. Slaveholders must have some sneaking kindness towards Russia, as the only country of Christendom where "the maudlin mock philanthropy of Uncle Tom's Cabin is an unknown disease"! If the autocrat should ever invade the East Indies, the West Indies will not be safe from the democrats. As a matter, then, between one State and another, it is not true that England as a nation has no concern with the aggressive, unprincipled and reckless system of American slavery. War is as direct a curse, and as contrary to the rule of the Prince of Peace, as slavery itself; and we are far from wishing England to embroil itself in war to abolish slavery; but are sure that it is not only for the honour, but for the security of our dominion, that *all the weight of our national influence* should be enlisted to curb, and if possible repress, the lawless and anarchical despotism, which, if allowed to develop itself, will prove fatal to all free and constitutional government.*

* We are not afraid that any one who is acquainted with American politics will charge us with exaggerating the power, influence, or unscrupulous ambition, of the Slave party in the Union. Those who desire further information, may peruse the Reports of the Massachusetts Anti-Slavery Society, or a deeply-interesting pamphlet by the Hon. J. G. Palfrey—"Five Years' Progress of the Slave Power," 1852.

Having shewn that slavery is a matter affecting our national welfare, we would point out some of its bearings on British subjects. We feel it a grievance if an inoffensive Englishman cannot travel with safety in a friendly country. Any despotism, whether of Church or State, which renders him insecure, is a topic for our remonstrance. If any one has been imprisoned on suspicion in Austria or Italy, our papers ring with the indignity. Now it is notorious, that a traveller, expressing himself on the usages of slavery with the frankness of an Englishman, in a country professedly the freest in the world, cannot travel with safety in a Slave State. He cannot speak as openly as we allow Americans to speak among us, without being liable to be mobbed, tarred and feathered. Even his newspapers at the post-office may breed a riot. If he visits the Free States, some fugitive may ask his aid. Surely it is no crime, on "free soil," to perform an act of ordinary humanity to an innocent sufferer? A fine of £400,* and six months' imprisonment, may inform him of the provisions of American law. Such cases, it may be said, are not likely to occur; and we cheerfully allow, that if a man is not misled by the notion that he is in a land of liberty, and is as cautious as he would be in Italy or Austria, he may travel as safely. Many of us have a grateful recollection of Transatlantic hospitality and kindness, and our friendly criticisms were courteously received. But the American law, unlike the English, divides travellers into white and coloured. If we are consistent, and not deficient in self-respect, we demand that an English subject, whatever his colour, be treated as such. If any European nation were to imprison our red-haired compatriots, those of us whose hair is brown or black would take the insult as our own. Should any government be in a very precarious condition, we can understand its magnifying and punishing slight offences against it; but where there is no shadow of offence, punishment is intolerable. Now if a coloured West-Indian, high in office under the British crown, feels inclined to take a tour in the Southern States,—perhaps to visit some American, who has tasted his hospitality in Jamaica,—he finds himself expelled with insult, and is fortunate if he is not put into jail. It may be said, that he knew the laws and need not have ventured. We insist upon it, however, that no nation with which we are at peace has a right thus to maltreat and expel us. If we allow that colour is a valid excuse, we virtually refuse protection to a million of our fellow-subjects. A dark-complexioned Englishman has as good a right to travel in South Carolina as in Spain. Let it be supposed that our Negro countrymen are anxious not to put our national honour and manliness in protecting them to the test; it is not always optional. A black man, born in Liver-

* Including 1000 dollars to the "party injured"!

pool, may be a steward or sailor on a ship. That ship, by stress of weather, or some other unforeseen occurrence, puts in at Charleston, S. C., and the black Englishman, without the slightest inclination to excite any tumult or commit any misdemeanour, is hurried to jail, till it is the time for the vessel to leave the port.* Nor are these scandalous atrocities confined to the Slave States. Some of the Free seem inclined to emulate them in base injustice. Let a coloured Canadian feel disposed to take up his residence in the adjacent region of Illinois; he may find some neighbour disposed to take him up and sell him: for how runs "The Act to prevent the Emigration of Free Negroes into the State"?

"Sect. 3.—If any Negro or Mulatto, bond or free, shall come into this State, and remain ten days, with the evident intention of residing in the same, every such Negro or Mulatto shall be deemed *guilty of a high misdemeanour, and for the first offence shall be fined the sum of fifty dollars* (£10. 8*s*.), to be recovered before any justice of the peace, in the county where said Negro or Mulatto may be found. Said proceeding shall be in the name of the people of the State of Illinois, and shall be tried by a jury of twelve men. The person making the information or complaint shall not be a competent witness upon the said trial.

"Sect. 4.—If said Negro or Mulatto shall be found guilty, and the fine assessed be not paid forthwith to the justice of the peace before whom said proceeding was had, it shall be the duty of said justice to *commit said Negro or Mulatto to the custody of the sheriff* of said county, or otherwise keep him, her or them, in custody; and said justice shall *forthwith advertise said Negro or Mulatto,* by posting up notices thereof in at least three of the most public places in that district; which said notices shall be posted up ten days; and on the day, and at the time and place, mentioned in said advertisement, the said justice *shall at public auction proceed to sell said Negro or Mulatto* to any person or persons who will pay said fine and costs, for the shortest time; and said purchaser shall have the right to compel said Negro or Mulatto to work for and serve out said time, and he shall furnish said Negro or Mulatto with comfortable food, clothing and lodging, during such servitude."

It is not likely that any of our coloured countrymen, after having tasted this species of hospitality, would be anxious to prolong their visit. The next section, however, meets such an emergency, by exposing them to a double penalty.

The villainy of a law which renders a British subject liable to be sold as a slave, if he remains more than ten days in the dominions of what professes to be a friendly power, clearly calls for English remonstrance.

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* We quote the following account of the treatment to which English coloured seamen are liable in South Carolina, from a speech by Lord Beaumont, in the House of Lords, this year:

"A State law was extant there, which obliged the sheriff of the district to go on board every ship which arrived from any quarter of the world; and whether putting in under stress of weather, or in the natural course of trade, to examine if there were any coloured persons on board; and if he found them, to seize

After all, however, these evils are limited in extent compared with the gross wrong done to three millions and a half of people. Although we are not their fellow-subjects, we are bound by what some regard as a closer tie—we are their customers; at least we buy what they raise. If there were no cotton markets, there would be few slave markets. The Northerly slave-breeding States, at least, would soon abandon a disgusting, brutalizing occupation, when it ceased to be remunerative, and would gradually be aspirants for the prosperity of freedom. The traveller in the South is continually met with the remark—If our cotton crop should cease for a single year, there would be starvation and revolution in England; and without slavery the crop would cease. We are, then, even by those who bitterly deny our right to interfere, regarded as the upholders of the system and benefiting by it. The receiver of stolen goods is an accomplice: the least he can do is to restore his ill-gotten gains, and bring the thief to justice. If slave-grown cotton is dearer than free-labour cotton, we have a pecuniary interest to strive for emancipation. If slave-grown cotton is the cheapest, it is evident that all the money we thus save is our share of the wages plundered from the slave. If a man took by violence the fruit of another's toil, and sold it to us at a reduced price, we, as individuals, should feel that we could not rest, as soon as we heard of the fraud, from making restitution. We declare the slave-trade piracy, and deem it robbery to steal, not only a man's labour, but his very manhood, and have submitted to the loss of £20,000,000 to testify our sincerity; and yet, whilst we set 800,000 free, we have the unspeakable mortification of being parties to keeping four times that number in bonds! There is not a nation in the world that has made such sacrifices for the Negroes, and perhaps none that does more to support their oppressors. If liberty were the only blessing in the world, we think that national consistency would prohibit the importation of American slave produce. Free trade, however, has its advocates, as well as free labour (though a strict moralist might question whether *free trade in plunder*

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them, to convey them forcibly to the public gaol, to confine them during the whole period the ship remained, and then to march them back to the vessel when she was again about to leave the place." This is done in accordance with an enactment of 1835. "It was entitled, 'An Act for more effectually preventing Free Negroes and other Persons of Colour from Entering this State.' The first section enacted, that it should not be lawful for any [free?] person of colour to be brought into that State, under any pretext whatever, by land or water. It then provided, that any free Negro or person of colour refusing to leave the State, should be subject to corporeal punishment, or such other punishment as the Court might award; and it further provided, that if he continued after that corporeal punishment, he should be sold by public auction as a slave. The second section of the Act prohibited any free Negro from coming into any port of the State, in any ship, as cook, &c.; and the third section inflicted on any free Negro offending against the Act, imprisonment and whipping for a first case, and the being sold as a slave for a subsequent offence."

ought not rather to be called *freebooting*). There is no probability of our resorting to such a step; and in the meanwhile, those whose consciences urge them to the use of that which has been honestly come by, find that their scruples expose them to endless deceptions and misgivings. We feel, then, that as long as we are as it were taking from the slave what he has never been paid for, we are in his debt. Every Negro who raises a pound of cotton, or rice, for the English market against his will, being goaded by threats or the lash, instead of cheered by equitable wages, has an obvious moral claim on English customers to see that justice is done to him. One act of oppression cherishes another; and it is said, that by the avarice and tyranny of our rule in India, we prevented there the cultivation of cotton to such an extent as to have rendered us independent of America. The evil cannot be at once retrieved. Meanwhile, we must not grudge spending our strength, though for a time it may seem for nought, in behalf of those who are for nought spending their strength for us.

We are more directly connected with the system than we have yet stated. Englishmen are not only customers for stolen goods, but they are to be found among the oppressors. It is common to taunt Americans with their degeneracy from the principles of the Revolution; but we ought in justice to remember, that a large proportion of the present inhabitants are not the descendants of those who struggled for independence. The free population at that period was about 3,000,000; it is now about seven times that number. Of these, many millions are immigrants and their children. We were told at Boston, that half the population of that once Puritan city was of foreign parentage. The American Minister recently informed our Agricultural Association, that there were in the United States about a million from Ireland, and a quarter as many from England. Notwithstanding the extraordinary emigration to Australia, that to America continues to be chiefly important: the cost of passage is much less, and the remittances received from settlers in the New World bring over fresh members of their families. Emigrants soon become voters: if they were firm to what ought to be English principles on this subject, their influence in the elections would be sensibly felt. Where parties are balanced, a much smaller number than they actually are would turn the scale. Unfortunately, the slaves have reason to complain that our countrymen are often in league with their oppressors. Many Englishmen, resident in the Southern States, are parties to the sin. Those who have themselves smarted from what they regard as tyranny at home, are but too ready to become tyrants in their turn.

Emigrants, especially the Irish, are taught to regard the Negroes as their rivals. The Irish, like the Negroes, have fallen victims in myriads to excessive labour in unhealthy regions

and beneath a burning sun. America owes to them its canals, railroads, and many public works; but their labour was purchased, their bodies were free. In one respect the emigrants promote freedom,—slaves are at a less premium when white labour can be procured instead; and the Southern States envy the Northern ones the prosperity which results from the influx of Europeans. But there is a nominal freedom with which the grossest oppression may co-exist. Transportation is usually deemed a severer punishment than imprisonment, and death than either. There are some who deliberately wish that the bonds should be struck from the slaves only that they should be exiled. They look to the emigrants as those who are to drive out, or starve out, the Negroes. The tyrannical treatment of the Indians, the original lords of the soil and the heroes of romance, shews to what lengths they are ready to go with a race towards whom they have unutterable contempt, and that hatred which small and mean minds feel towards those whom they have injured.

The coloured race have, then, a twofold claim upon us: we *import* that which has been *robbed from them*—we *export* those who may be *trained to rob them*. Unless there is a healthy feeling at home, we cannot expect that the ignorant crowds who still form the mass of Transatlantic emigrants should have principle and moral courage enough to resist the seductive influences of tyranny. If England refused to admit slave-booty, and if the English, Scotch, Irish and Welsh, who reside in America would take a truly British and manly position on this question, slavery would cease. If it is in our power virtually to procure emancipation, it is ridiculous to say that it does not concern us. We know better, we *feel* better; and we have to answer to the God of the myriads of slaveholders and millions of slaves.

The claim of the Negro upon us is the strongest which can be urged; but our zeal for liberty should be awakened for the sake of the emigrants themselves. If the heart and soul are of more importance than the body, a pestilential moral atmosphere is more pernicious than the miasma of Sierra Leone. If our accordance with the poet's sentiment—that he had rather be himself the slave than the tyrant—be anything but sentimental, we should shudder at the thought that our compatriots might be degraded into slavery-men. The danger is not ideal. They may, they do, become the purchasers of slaves,—dealers, breeders, drivers in this horrid business. If they do not sink so low, they become the rude and insulting oppressors of the coloured race, and their generosity of feeling is lowered to the American standard. We had rather see our friends with sallow, shrivelled faces, from an unhealthful climate, than with blackened and shrivelled hearts.

We have stated a danger, not a necessary condition. Nowhere

on earth are truer sons of freedom to be found than in the United States, and among these are countrymen of our own. They shew their superiority to the besetting sin, just as in once drunken Ireland were the bravest sons of temperance. But these have to meet dangers of another kind. We before observed, that Negro slavery cripples Negro liberty; we add, that slave labour injures free labour. It might seem that the white workman is in a superior condition, from the proximity of slave workmen. He is indeed superior to the slave, but inferior to what he would himself be were there no slaves. The vast preponderance of emigrants to the Free States, proves the general feeling on this subject. The "poor white trash" of the South would not have sunk so low in New England. Labour is not honoured as it ought to be, where associated with bondage. We are, however, ready to own, that if an English labourer settles in a Free State, he is likely to feel himself more honoured than at home. But then come the dangers to property, liberty, and even life, to which we have already adverted. If the honest, free-spoken traveller runs a risk, much more does the resident. There have been cases in which persons of English blood have been punished for teaching coloured children to read and write; and we saw recently that one of our countrymen, who had been previously detected in this crime, was now apprehended on the charge of stirring the Negroes to revolt. We have friends settled in Illinois: if they have a free coloured acquaintance visiting them, they are liable to be fined 500 dollars, and to be imprisoned for a year in the county jail.* (Negro Law, Sect. 1.) A more utterly selfish, inexcusable and unprincipled law than the Negro Law of the Free State of Illinois, it would be difficult to find, applying as it does to persons who may actually be free coloured citizens of adjacent States. Our friends may also render themselves liable by harbouring fugitives from slavery; we trust that an opportunity may be given them. Yet what is this, but to hope that they will render themselves liable to be martyrs!

We have now shewn that hundreds of thousands, we might say millions of persons, born under the same government with ourselves, who either as travellers or settlers are residing in America, are directly affected by the slave system; which obviously proves that we, as Englishmen, have a great deal to do with it. Did our limits permit, we might still further enlarge on this topic. Not only do Europeans visit America, but America visits us; sometimes in the person of its citizens, still more in

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* It seems that one drop of Negro blood has greater efficacy than three drops of European; for every person who shall have one-fourth Negro blood shall be deemed a Mulatto (Sect. 10), and thus draw down fine and imprisonment on himself and on all who bring him into the State. By a ludicrous perversion of language, the fines levied on those who are not utterly dead to charity are to be called the charity fund, and—given to the poor! (Sect. 7.)

the presence of its literature and the force of its example. We can remember—whilst we, as well as they, were chargeable with slavery—that we admired the features of liberty in which they outshone us. The balance has vibrated; yet we still, from habit, frequently retain this language of admiration. America is the refuge from European despotism; and those who have more patriotism than philanthropy, and desire to enlist its aid against kings and emperors, still speak of it as the apostle of liberty, and, like Kossuth, hush, as ill-timed, those who refer to the wrongs of the slave. All Christians are interested in removing the vices of professors, and in exposing hypocrisy. All friends of freedom are implicated in the miserable inconsistencies of those who boast the first rank in its advocacy. America, instead of leading us onwards, bewilders us with its treachery: its glories blind us—its shame confounds us.

The influence of the American churches on our own is very great: we look to them to exemplify what can be done where no denomination is shackled or thrust into invidious prominence by the State. In many cases, they have more than repaid to this country the pecuniary aid which they needed in their infant condition. The Free Church feels that slavery makes some difference when urged to "send back the money." The Evangelical Alliance has its harmony destroyed by this unjust sin. Every religious community finds the discord which it produces abroad, disturbing its peace at home. We are indebted to America for some of our most inspiring literature; and we are concerned that the fountain should be free from soil or impurity. We reproach Slavery for the wound which it has inflicted on the moral influence of Dewey. If we breathe the spirit of Channing, we would strive against the same overwhelming sin.

Whatever good America has done us by its freedom, warns us to resist the evil resulting to us from its slavery. Already is the servile spirit at work in Canada, plotting to involve it in the iniquity of Illinois. Our own great leading journal ignominiously strove to check the healthful enthusiasm occasioned by Uncle Tom's Cabin. The alternative seems presented to us—Either we must endeavour to reform America, or America will corrupt us. We do not hesitate which to choose. In another article we hope to point out how Englishmen may promote liberty without detriment to peace or love.

R. L. C.

FAITH WITHOUT EVIDENCE.

When we hear some parties distinctly professing "faith without evidence," we cannot but ask, in *what* do they believe? An internal impression on the soul may doubtless be most vivid and enduring, and practically efficacious; but is it meant that there is no objective reality in what is presented to the mind? Facts may become the foundation of feelings, but not feelings of facts.—*Edinb. Rev.*, No. CLXIX. p. 207.

SUPPOSED MS. BY MILTON.

On the blank spaces of the copy of Paul Best's "Mysteries Discovered," which we described in the last No. of the Christian Reformer (493—503), is a manuscript note, written in a remarkably clear and elegant Italian hand, which, after a careful comparison with an undoubted specimen of the great Poet's manuscript in the Bodleian Library,* is, we are inclined to think, the work of John Milton. The doctrine expressed in this note is similar to that contained in Milton's recovered treatise on the Christian Doctrine. The Latin is that of a scholar familiar with scripture language. The manuscript note is without date. It might be written immediately on the publication of Best's pamphlet (1647). It is probable that the annotator became possessed of this copy before the hangman had, at the command of Parliament, done his ruthless work on the bulk of the impression. The odium attaching to the Arian heresy probably induced the annotator to clothe his thoughts in a dead language.

On the title-page is a short English note (less carefully written, but possibly by the same hand), which has a very Miltonic sound, "To Election both Vocation and Adoption are Termes Synonymal."

De Redemptoris nostri Jesu Christi Personâ.

Quod attinet ad Christi Personam, est ille naturâ verus homo, qui olim quidem, quam in terris viveret, mortalis fuit, nunc verò, immortalis est.

Christum esse hominem multa sacræ scripturæ testimonia docent, è quorum numero sunt ista: Unus Mediator Dei et hominum, homo Jesus Christus 1 Tim. ii. 5.
et, Quoniam per hominem mors, et per hominem 1 Cor. xv. 21.
resurrectio mortuorum. Et talem sanè Deus per Prophetas olim promiserat, ac talem etiam Christum esse testatur, Fidei symbolum, vulgo Apostolicum appellatum, quod nobiscum universi Christiani profitentur.

Sed Jesus Christus non est purus homo. Nam Conf. 2 Pet. i. 17,
divinæ naturæ particeps evasit cum spiritus vivificans sit factus, et ex reliquorum omnium hominum numero est exemptus quia est Dei filius, et quidem unigenitus. 1 Cor. xv. 45.

Appellatur autem Filius Dei quatuor ob causas. Prima est, quia è spiritu sancto conceptus fuit, et sic nullum alium patrem præter Deum habuit. Quam causam expressit Angelus Virginem sic allo-

* We refer to an inscription, in a presentation copy of his Poems, to Rouse, the Librarian. Of a part of this interesting document, our readers will find an engraved fac-simile (moderately executed) in Symmons' Life of Milton.

Luke i. 35. quens: Spiritus Sanctus superveniet in te, et virtus altissimi obumbrabit tibi; ideoque quod ex te nascetur sanctum, vocabitur Dei Filius.

Secunda causa est, quia a Patre sanctificatus et in mundum missus fuit: quam causam ipse Christus John x. 36. apud Johannem expressit. Ea vero sanctificatio, et in mundum missio illum Dei filium constituit, quod hoc modo Deo sanctitate, sapientiâ et potentiâ similis evasit, ejusque personam in prædicando Evangelio maximâ cum authoritate sustinuit. Quâ in re etiam singularissima ac planè paterna erga ipsum Dei charitas cernitur.

Acts xiii. 32, 33; Rom. i. 4; Col. i. 18. Tertia causa est, quia Deus eum a mortuis excitavit et ad sempiternam vitam denuò veluti genuit. Unde et primogenitus ex mortuis dicitur.

Heb. v. 1; Ps. ii. 6, 7; Matt. xvi. 16; Mark viii. 29; Luke ix. 20. Quarta causa est, quia eum Deus non tantum immortalitate, sed et potestate ac imperio simillimum sibi effecit, cum eum cœlestem æternumque Pontificem et Regem constituit.

At Unigenitus Dei Filius appellatur quia planè 1 John v. 1, 5. singularis est Dei Filius, non solum quod divinâ virtute e virgine fuit genitus; sed multo magis, quod omnes reliquos Dei Filios, tum perfectissimâ, cum Deo similitudine, tum imprimis summâ apud eundem charitate et gratiâ antecedit, ita quidem, ut cæteri cum Christo comparati, Filii Dei dici vix mereantur.

We add a translation, and incorporate some of the principal texts quoted:

On the Person of Jesus Christ our Saviour.

As to the person of Christ, he is by nature a real man, and who formerly, indeed, when he lived upon the earth, was mortal, but is now immortal.

That Christ was a man, many proofs of sacred writ teach; of which number are 1 Tim. ii. 5, *One Mediator between God and men, the man Christ Jesus;* and 1 Cor. xv. 21, *Since by man came death, by man came also the resurrection of the dead.* And of such a being, indeed, God had by his prophets given the promise of old, and that such Christ was, is declared by that symbol of faith, usually called the Apostles Creed, which, in common with us, all Christians receive.

But Jesus Christ is not simply a man. (Compare 2 Pet. i. 17, *He received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son in whom I am well pleased;* and 1 Cor. xv. 45, *The last Adam was made a quickening spirit.)* For he came forth a partaker of the Divine nature when he was made a quickening

spirit, and was distinguished from the number of all other men because he is the Son of God, and indeed the only-begotten Son.

Now he is called the Son of God for four reasons. The first is, because he was conceived by the Holy Spirit, and so had no other Father save God. This reason was expressed by the Angel thus addressing the Virgin (Luke i. 35): *The Holy Spirit shall come upon thee, and the power of the Most High shall shadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God.*

The second reason is, because he was sanctified and sent into the world by the Father, and this reason Christ himself alleged in the Gospel according to John (x. 36). *(Say ye of him, whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said, I am the Son of God.)* In reality, this sanctification and sending into the world, made him the Son of God, because by this means he came forth like unto God in holiness, wisdom and power, and sustained his character with the greatest authority in preaching the gospel. In which circumstance the very remarkable and manifestly paternal love of God towards him is perceived.

The third reason is, because God raised him from the dead, and begot him as it were a second time to an eternal life (Acts xiii. 32, 33; Rom. i. 4; Col. i. 18.) Whence also he is called the first-begotten from the dead.

The fourth reason is, because God made him exactly like unto himself, not only in immortality, but also in power and authority, when he appointed him a heavenly and eternal Priest and King (Heb. v. 1; Ps. ii. 6, 7; Matt. xvi. 16; Mark viii. 29; Luke ix. 20).

But he is called the only-begotten Son of God, because he is manifestly the only Son of God, not only because he was begotten by the Divine power of the Virgin, but still more because he surpasses all the other sons of God both in a most perfect resemblance to God, and especially in the highest degree of favour with him, so indeed that the others, when compared with Christ, scarcely deserve to be called the sons of God (1 John v. 1, 5).

HERESY AND THE CHURCH.

The self-willed enforcement of a single insulated truth, of a peculiar partial view, to the disparagement of different and opposite truths, has ever been the character and the cause of heresy, as the very name implies; and on the other hand, the Church, who, by her assumption of the name Catholic, has declared herself to be above these singularities and free from these partialities, has often, in her hostility to peculiar dominant forms of heresy, recoiled into the opposite, attempting to bottle up the free, living, ever-flowing atmosphere of spiritual truth, into a set of positive, exclusive dogmas.—*Archdeacon Hare's Contest with Rome.*

ON THE BOOK OF DEUTERONOMY.

Josiah came to the throne of Jerusalem when he was eight years old, in the year B. C. 642. The quiet of his childhood was undisturbed by foreign invasions; the Assyrians on one side were engaged in war against the rising Babylonians, and the Egyptians on the other were so far weakened by their civil wars, that for nine-and-twenty years they were employed on the siege of Azotus, which the Assyrian general defended without supplies from home. During Josiah's minority, the country was governed by the priests; and when he came of age, and had to meet the assembled people as their king, Hilkiah the high-priest, and Shaphan the scribe, produced to him from out of the Temple the Book of the Covenant,—a Book of Law which had not been before published. This we recognize, by the quotations from it, as the Book of Deuteronomy.

Compare 2 Kings xxii. 13, with Deut. xxviii. 45.

"Enquire concerning the words of this book that is found, namely,

For great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according to all which is written concerning us."

"Now all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the Lord thy God, to keep his commandments and his statutes which he commanded thee."

Compare also 2 Kings xxii. 17, with Deut. xxix. 25, 26, 27, 28.

"The words of this book which the king of Judah hath read, namely,

Because they have forsaken me, and have burnt incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched."

"Because they have forsaken the covenant of the Lord God of their fathers, which he made with them when he brought them forth out of the land of Egypt; for they went and served other gods, and worshiped them, gods whom they knew not, and whom he had not given unto them. And the anger of the Lord was kindled against this land, to bring upon it all the curses that are written in this book. And the Lord rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day."

And compare 2 Kings xxii. 19, 20, with Deut. xxx. 2, 3.

"As touching the words that thou hast heard, namely,

Because thine heart was tender, and thou hast humbled thyself before the Lord, when thou heardest

"And when thou shalt return unto the Lord thy God, and shall obey his voice according to all that I command thee this day, thou and thy children, with all thine heart

what I spake against this place and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes and wept before me; I also have heard thee, saith the Lord. Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered unto thy grave in peace, and thine eyes shall not see all the evil which I will bring upon this place."

and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee."

Hence we gain from the Book of Kings the information that the Book of Deuteronomy was first published in the year B. C. 624, by Hilkiah and Shaphan, and we may reasonably suppose that they were the authors of it. It bears no evidence of any greater antiquity. Those parts which speak of older events, seem to be taken from the Books of Genesis, Exodus and Numbers. Nor does any part seem more modern than the rest, or appear like an after addition. It is written in the form of a speech made by Moses to the assembled Israelites: and as former additions to the Law had been written in the form of speeches in the neighbourhood of Mount Sinai, so this, which was meant as a summary of the whole, a second edition of the Law, as its Greek name means,—this is a speech spoken in Moab just before his death.

Moses reminds the Israelites that on leaving Horeb he had set judges over the tribes; that they went to Kadesh-Barnea, near the land of the Amorites; that they sent forward spies to view the promised land, but themselves disobediently returned towards the Red Sea (ch. i.); that they then made a circuit round Edom, and then round Moab, and after journeying for thirty-eight years, they conquered the land between the river Arnon and Gilead (ch. ii.); that they then defeated the king of Bashan and conquered Gilead; and that he himself had been told by God that he was only to see the promised land from a distance (ch. iii.). He orders them to be obedient to the Ten Commandments, and prophecies that they will be disobedient, and that as a punishment they will be carried into captivity by the heathen. But he adds that, if they then in their trouble turn to the Lord, he will not forget them. He then sets apart three cities, on the east of the Jordan, as places of refuge for the man-slayer, namely, Bezer in the southern desert, Ramoth in Gilead, and Golan in Bashan (ch. iv.).

He repeats the Ten Commandments, and exhorts the people to obedience (ch. v. vi.). He orders them utterly to destroy the seven nations that they will meet when they cross the Jordan (ch. vii. viii.); but tells them that those nations will be conquered as a punishment because they have been wicked, not because the

Israelites were righteous; and reminds them of their disobedience in Horeb (ch. ix.). He says that in Horeb the Levites had been set apart for the service of the Ark; and orders them to circumcise their hearts, to be just to the fatherless and widows, and to love the stranger (ch. x.). He tells them that they shall hold the whole country between the Desert and Mount Lebanon, from the Euphrates to the sea, and orders them to bring their offerings to the place which the Lord shall choose for his habitation. When eating meat, they are to abstain from the blood, and not to forget the Levite (ch. xii.). They are to stone to death prophets that ask them to turn to other gods, even if they work miracles (ch. xiii.). They are not to cut their flesh; they are not to eat unclean animals; and they are to carry their tithes to the place which God shall choose for his dwelling (ch. xiv.). They are to release their debtors at the end of the seventh year (ch. xv.). They are to keep the three great Feasts; the Passover in the month of Abib, the Feast of Weeks at harvest-time, and the Feast of Tabernacles after the vintage, at which times every male is to appear before the Lord in the place which he shall choose for his dwelling; and they are to plant no grove near the altar of the Lord (ch. xvi.).

When they choose for themselves a king, he is not to be a foreigner, nor is he to have many horses nor many wives, and he is to keep a copy of this book and read therein all the days of his life (ch. xvii.). The Levites are to be maintained; the people are to hearken unto the prophets whom the Lord will raise up; but false prophets are to be put to death (ch. xviii.). When they conquer the promised land, they are to set apart three other cities of refuge. When they conquer cities at a distance, they are to spare the women and children, but of the nations within the land they are to leave nothing alive. Timber trees may be cut down for a siege, but not fruit trees (ch. xx.). Cities are to make sacrifices for blood that has been shed; foreign wives, when put away, may not be sold as slaves; stubborn sons may be stoned to death (ch. xxi.). The house wall is to have a battlement, lest anything fall from the roof (ch. xxii.). Ammonites and Moabites shall not enter into the congregation of the Lord till the tenth generation; but Edomites and Egyptians in the third (ch. xxiii.). The Lord has made a covenant with them, that they shall have him for their God and he will have them for his peculiar people (ch. xxvi.). When they conquer the land, the curses of the Law are to be delivered on Mount Ebal, and the blessings on Mount Gerizim (ch. xxvii.). He again says that if they do not obey the Law, they and their children and their king will be carried into captivity (ch. xxviii.). They will be destroyed if they keep not the covenant which their fathers made with the Lord (ch. xxix.); but if they turn again to the Lord, the Lord will again rejoice over them (ch. xxx.).

Moses, then, wrote this law in a book, and delivered it to the Levites, with a command that it should be read every seventh year at the Feast of Tabernacles, in the place which the Lord shall choose for his habitation. He encourages Joshua to be strong against his enemies (ch. xxxi.); and he teaches the people a Psalm, setting forth God's promises of reward and punishment (ch. xxxii.). He adds a blessing on the several tribes of Israel, and then dies on Mount Nebo, in the land of Moab (ch. xxxiv.).

The history of the march of the Israelites here varies from that in the older books; for, besides mistaking Kadesh, near Ezion-geber, for Kadesh-Barnea, near the land of the Amorites, the writer makes the return southward an act of disobedience to the command of Moses, and of course omits their being stopped by the Edomites, as that could not have been the case when they had reached Kadesh-Barnea. When this book was written, the nation was living under a race of kings, and the Levites were enjoying full power. The captivity mentioned is that of the northern tribes who had been carried off by the Assyrians. That the Moabites should be spoken of with greater severity than the Edomites, marks the date of the book as after that of Ruth, because no blame is there thrown upon David for being descended from a Moabitess, and after the war against Moab, in the reign of Jehosaphat. The words "circumcise your hearts" belong to the age of the prophets, when the ceremonial law was less valued. There are no parts which seem to be modern additions; the whole seems to be of one date; and nothing in it contradicts the supposition that it was written in the reign of Josiah, as seems probable from the account of its publication in 2 Kings xxii. Words out of the Book of Deuteronomy are several times used by the prophet Jeremiah, who wrote about thirty years later. Thus Jeremiah (xi. 4) calls Egypt "the iron furnace," as it is called in Deuteronomy iv. 20. In chap. xi. 8, he says, that for their disobedience the Lord will bring upon Israel "all the words of this covenant,"—referring to the curses in Deut. xxviii. 15, xxix. 1, which are there called the "words of the covenant."

S. S.

ORIGINAL LETTERS OF MR. KENTISH AND MR. MOORE, OF LISKEARD.

TO THE EDITOR OF THE CHRISTIAN REFORMER.

SIR, *Plymouth, May 11th.*

AMONG some papers which were recently placed in my hands by a relative of the late Rev. Henry Moore, of Liskeard, I find a letter from Mr. Kentish, which will, I think, be interesting to you, in connection with the Memoir of Mr. Kentish in the last No. of the Christian Reformer. I therefore beg to send you a copy of it. At the back of the

letter is a short-hand copy of the greater part of Mr. Moore's reply, which I have with some difficulty deciphered, with the exception of one word, the name of a person at Modbury, which is unimportant.

The "notes" to which Mr. Moore refers, are "Some Observations on the Song of Moses, Exodus xv.," in the second volume of "Commentaries and Essays," p. 412.

W. J. Odgers.

Hackney, May 31st, 1802.

My dear Sir,—It gives me concern to hear that you have of late been much and frequently indisposed. But I will hope that you are at present better, and that Dr. Pett will be able to inform me, on his return, of your complete recovery.

Among your papers in the 5th No. of the "*Commentaries and Essays*," I was not least of all pleased with one on Rom. i. 4. You will possibly yet have more confidence in your interpretation of that passage, when I mention that Mr. Hallet has a criticism to the same effect, in the first vol. of his Notes and Discourses. It is a coincidence of which I am well persuaded that you were not aware; as clearly appears, indeed, from a comparison of Mr. H.'s remarks with yours. The explanation recommends itself. But I confess that I think more highly of it, from its being supported by such authorities.

Let me request your opinion upon the following text. In Ps. lxxiv. 4, our translators make the writer say, "Thine enemies *roar*." What if it were rendered "*increase*," omitting or transposing the Aleph? I beg to refer you to the LXX. Perhaps the Common Version may be considered as more poetical; nor am I disposed to lay any great stress on the alteration. You remember Gray's "Heard ye the din of battle *bray?*" This is something similar.

I have been reading, with much satisfaction, Michaelis's Supplement to Bishop Lowth on the Hebrew Poetry. His observations are not only learned and candid, but discover considerable taste for poetical grandeur and beauty of expression. I am particularly gratified by his observations on the Book of Job. He contends, with much force of argument, that it is not real history.

To the deep regret of his friends, and the loss of that part of the public which interests itself in biblical literature, Dr. Geddes died early in the spring. His complaint was lingering, and often attended with acute pain. He had not completed his intended Version of the Psalms, nor has he left any papers for publication.

I am now going to tell you an instance of plagiarism with which I have been much amused. By your kindness, a selection of Hymns used in this place was enriched by four of yours, that I believe were never before in print. One begins with the line, "Soft are the fruitful showers that bring." Now this, under the title of "A Hymn for May," and with some slight verbal alterations, is inserted in a late No. of the Biblical Magazine—a

periodical work edited by Mr. A. Fuller, my former opponent. It is inserted, too, without acknowledgment. Now, this said Mr. F. somewhere says, that what he terms Socianianism is very unfavourable to devotional poetry. I have asked Mr. Editor, being *a constant reader*, whence he borrows so excellent a composition. Another of your Hymns would be appropriate to June; and if not checked, he might proceed possibly to July.

And now, my good Sir, let me turn to another subject, and request an honour and a favour. Being lately at the Presbyterian Fund, I was called on to nominate for an extraordinary exhibition; and the name which instantly occurred to me was that of my present correspondent. You will highly gratify me by condescending to accept this inadequate expression of sincere respect. In full confidence that you will oblige me, I transcribe the form of a receipt, which I will thank you to send by Dr. Pett when he returns: "Received from the Treasurer of the Presbyterian Fund, through Mr. Kentish, £5, being an Exhibition agreeable to the Donation of the late Mr. Dearman." This, with the proper dates and signature, will be sufficient without a stamp. Dr. P. will be a more welcome visitor at Liskeard as he conducts Miss Graham home. I will refer you to *him* for such information concerning this neighbourhood and myself as I am unable to communicate through want of room. Mrs. J. Moore, I understand, is in town, and I hope to call on her.

Believe me, dear Sir, with much respect and the best wishes, very faithfully yours, JOHN KENTISH.

The Rev. H. Moore, Liskeard.

Liskeard, July 12th.

Dear Sir,—Your kind letter by Dr. Pett I received with great pleasure, as I always do whatever comes from you. For the late drudgery you had the goodness to undergo (for drudgery it must have been), in correcting the copy of my Notes, I feel more gratified than I can well express. You have suffered no errors to escape, I think, of any importance. One, however, I shall point out, that you may rectify it in your own copy; page 413, the fourth line from the bottom, "*translation*" should have been, "*transaction.*"

For your kind present enclosed in your letter I heartily thank you, and shall add a receipt at the end of my letter, according to your direction.

In my criticism on Rom. i. 4, I find I have been anticipated by Mr. Hallet. I have not his Notes by me, and it is many years since I had an opportunity of reading them. Possibly, however, his criticism, which likely I then read, had stuck by me, and I had forgotten to whom I was indebted for it, and thought it a new discovery of my own. I have met with some

other instances of the like kind. One thing, however, I will venture to assert, that I was not *intentionally* a plagiarist.

With respect to Ps. lxxiv. 4, I should not be inclined to alter the present text, which seems to suit the intention of the passage very well; as plainly referring to the destruction of the city and temple by the Chaldeans, and representing their victorious troops entering the temple and planting their ensigns upon it. Perhaps, however, "*shout*" might be better than "*roar*," as more suitable to soldiers in the ardour and exultation of conquest. Though, if this Psalm was written by Asaph, it must have been a different Asaph from him who lived in David's time. Little credit, however, is to be paid to the Jewish titles of the Psalms.

Though I have not knowingly played the thief with regard to Mr. Hallet, I find by you that some one has played the thief with me, and seized on my goods, knowing them to be stolen, and without leave or licence. I had not, indeed, conceived before now that I had been worth the plundering. When I was at Modbury, indeed, I composed a few Hymns to be sung in the meeting there. Of these, Mr. ———'s family took copies, and probably gave some to their friends. Perhaps the Hymn in question, from some copy thus taken, might have been obtained by the Editor of the Biblical Magazine; and some others from the same source may appear in future publications.

* * * *

MR. FREEMAN ON LAY PREACHING AMONGST UNITARIANS.

Sir,

In the Christian Reformer, as indeed from time to time in the Inquirer, have appeared comments upon the condition of theology and religious teaching amongst Unitarians, which have aroused in me an unfeigned interest and a deep anxiety. What I now particularly mean is, Mr. Solly's earnest letter (which I have but lately seen), with other suggestive indications of a willingness, not to say a *desire*, to welcome to the pulpit or the reading-desk *lay* preachers and *lay* teaching. I most respectfully ask, do I misunderstand? or is it really the case that even such aristocratic formalists in religion as the Unitarians generally appear, can endure, nay, even propose, vivâ-voce discourses from their pulpits by NON-*reverends?* I assure you that it is with undissembled deference, as well as doubt, that I inquire, whether this sort of invitation to the LAITY is a *bonâ-fide* hope or wish to see and hear *them* as teachers in the congregation? or is it merely kindness of thought and courtesy of phrase, which it would be deemed almost rude to "*the cloth*" for laymen to take up literally? It is so very new and free and plain upon such a subject, that, my dear Sir, you really must and doubtless will excuse me if I distrust my senses. Rest assured that my interrogatories are adventured in nothing of impertinent curiosity; no, very far from it. Actually it is under personal apprehension lest I be impertinent even in *fancy*,—for I can hardly believe the case to be a fact,—that I would fain know

whether the services of sober-minded and well-educated and zealous LAYMEN, would really and truly be acceptable in Unitarian pulpits.

With a very mingled feeling of hesitation and freedom, I would state that, for myself, so far as I may be allowed or supposed to deserve a place in such a category of *lay* coadjutors as I have above indicated, I am and hope to continue uniformly ready and willing to aid in realizing the consummation which Mr. Solly and others seem devoutly to wish.

Seventeen years of public and private religious teaching, not as a "Reverend" indeed, but as a believer in the miraculously-attested gospel of our Lord and Saviour Jesus Christ, with previous education in your own and others' companionship at York and elsewhere, yield some tolerable show of warrant for my saying thus much of myself. And as I prefer, for well-weighed reasons, that religious teaching be left UNPAID except *in kind*, I have no preliminary difficulty on the score of "terms," in the monetary sense of the word.

I unflinchingly therefore declare that I deem myself justified in coming forward among the earliest of the "*laity*" who may be prepared and (if we must so say) presumptuous enough to give to the "wish" a will, and to find for the will a way for open trial.

What is conventionally and clerically termed the devotional portion of the services,—a part which, if done at all, should be done *very* solemnly and impressively indeed,—might be still devolved upon the minister of that congregation which would admit (in a Unitarian pulpit!) *lay* preaching. The lay teacher might confine himself to the earnest delivery of the discourse. But, my dear Sir, where can the congregation be found, in London or in any large town, which would be first in such a heretical step of heterodoxy?

Awaiting more knowledge of facts in much wonder and fancy, I remain, yours faithfully, S. C. FREEMAN.

Kentish Town, August 13, 1853.

"DO THIS IN REMEMBRANCE OF ME."

SIR,

WILL some one of your more learned correspondents favour your readers with his opinion whether there is anything in the original which forbids the words τουτο ποιειτε, to be understood as a *request, desire,* or *wish,* as in these other instances of the imperative mood—"Rejoice with me" (συγχαρητε μοι), Luke xv. 6; "Give me the portion," &c. (δος μοι, &c.), Luke xv. 12. If the language *may* bear this interpretation, probably not more than this was intended. And although, in affection and gratitude and in confidence of its wisdom, a disciple would be likely to treat any *known* wish or request of Jesus with as much reverence as a command, yet such an interpretation would perhaps be felt to relieve his language from the objection of its placing the observance of a rite, contrary to the general spirit of Christianity, on the level of *moral duties,* such as that of loving one another. Unitarians will not be likely to contend that a man is a *better* man for observing, *per se,* the rite, or a *worse* man for not observing; although, in as far as it may be regarded as a means of spiritual improvement, he who observes may be a more *prudent* man than he who neglects. I am, Sir, yours respectfully,

S.

CRITICAL NOTICES.

The Letters of Philip Dormer Stanhope, Earl of Chesterfield; including numerous Letters now first published from the Original Manuscripts. Edited, with Notes, by Lord Mahon. In four volumes. 8vo. London —Bentley. 1845.

The Letters and Works of Philip Dormer Stanhope, Earl of Chesterfield; including numerous Letters and Papers now first published from the Original Manuscripts. Vol. V., completing the former Edition in four volumes. London—Bentley. 1853.

After eight years of unexplained, and we must think, from the nature of the editorial work to be done, very needless delay, Lord Mahon has completed his edition of the Works of Lord Chesterfield. It is an acceptable addition to the library, and would, if published at a moderate price, find many purchasers; but when former editions of the principal contents of these volumes are to be had, in quarto for as many half-crowns, and in octavo for as many shillings, as there are volumes, the public will be loth to give Mr. Bentley for such familiar matter nearly as much per volume as Mr. Longman charges for Mr. Macaulay's History. The extravagant price of new books is, we believe, as injurious to the real interests of the seller, as it is oppressive to the buyer.

Hitherto Lord Chesterfield has scarcely enjoyed the place in English literature to which his merits entitle him. Defective in their morality his letters unquestionably are; but in this respect they are scarcely worse than some works which have enjoyed an unbroken popularity. The fact is, that Chesterfield's practice was much worse than his theory, and his corrupt life has cast its dark shade on his writings. As a writer of pure English, he is deserving of high praise. His contributions to the periodical literature of his day sparkle with polished wit. In the strength of his literary tastes and the variety of his intellectual accomplishments, he was remarkable in an age when noblemen seldom cared for letters, and when the squirearchy devoted themselves to the chase, the bottle, and congenial pursuits. Lord Chesterfield's observations upon the drinking habits of the times in the "World," are a fine specimen of pungent satire. To Lord Chesterfield's wisdom and influence we owe the reformation of the Calendar. His speech in introducing the Bill in 1751, was a masterpiece of popular scientific exposition. The measure passed through Parliament unanimously, but was the subject of grossly ignorant and passionate invective amongst the common people, who thought they had been robbed by the New Style of eleven days of their existence. The other salient points of Chesterfield's administrative career as a statesman, are well described by Lord Mahon.

"At home his career, though never, as I think, inspired by a high and pervading patriotism, deserves the praise of humane and liberal and far-sighted policy. Thus, after the rebellion, while all his colleagues thought only of measures of repression,—the dungeon or the scaffold, disarming acts and abolition acts,—we find that Chesterfield 'was for schools and villages to civilize the Highlands.'

"But, undoubtedly, the most brilliant and useful part of Chesterfield's career was his Lord-Lieutenancy of Ireland. It was he who first, since the Revolution, made that office a post of active exertion. Only a few years before, the Duke of Shrewsbury had given as a reason for accepting it, that

it was a place where a man had business enough to hinder him from falling asleep, and not enough to keep him awake! Chesterfield, on the contrary, left nothing undone, nor for others to do. Being once asked how he was able to go through so many affairs, he answered, 'Because I never put off till to-morrow what I can do to-day.' Chesterfield was also the first to introduce at Dublin—long as it had reigned in London—the principle of impartial justice. * * * 'I came determined,' writes Chesterfield, many years afterwards, 'to proscribe no set of persons whatever, and determined to be governed by none. Had the Papists made any attempt to put themselves above the law, I should have taken good care to have quelled them again. It was said that my lenity to the Papists had wrought no alteration either in their religious or their political sentiments. I did not expect that it would: but surely that was no reason for cruelty towards them.' Yet Chesterfield did not harshly censure even where he disapproved; but often conveyed a keen reproof beneath a good-humoured jest. Thus being informed by some exasperated zealots that his coachman was a Roman Catholic, and went every Sunday to Mass,—'Does he indeed!' replied the Lord Lieutenant; 'I will take good care that he shall never drive me there!'"

In editing the Letters previously printed, Lord Mahon has detected and corrected some injurious departures from the text. Mr. Phillimore, in his Memoirs of George Lord Lyttelton, gave to the public Lord Chesterfield's letters addressed to the first Peer of that name. In one of these, having reference to the expected death of Queen Caroline, Lord C. was made to say, "what *I hope* to be the present situation of affairs." The text is now corrected to, "I take."

But a blunder of Lord Chesterfield remains uncorrected by his present Editor. When explaining the word *anachronism*, Lord C. falls into the thing. "When anybody," he remarks, "says that such a thing was done in the tenth century, they mean after the year nine hundred, and *before the year one thousand*, after the birth of Christ." (Vol. V. p. 499.) He should have said, *one thousand and one;* else the tenth century had only ninety-nine years.

Some of the "omitted passages," now for the first time brought to light, illustrate the discreditable state of clerical morals about a century ago. In 1758, he writes, "I am heartily sorry for the University of Dublin, which will now dwindle into a borough. They say the present Provost is a three-bottle man; a good example for the College. It is really a pity that such great, and in their destination useful, foundations for the education of youth, should be thus profaned and prostituted to party purposes and cabals." Again, in 1755, alluding to Dr. Stone, the Archbishop of Armagh, whose personal habits were profligate, he writes—"Were I Primate, I would immediately *take orders*, turn parson, visit, preach," &c. To this clerical dignitary himself, he said something as severe: "My Lord, you must govern this kingdom, for you have the best parts in it; but you want one thing—you must *take orders*."

The character of the clergy of his day, which he had opportunities, both personal and official, of well observing, is described by him in a short paper now for the first time printed. Happily, a great advance has since that day been made in clerical morals, but there are still some features of the portrait of which time has not destroyed the likeness. We extract nearly all the paper:

"I respect them, as in general a learned body, appointed and paid by the Legislature to perform the functions of the Established Church, and to give public lectures of religion and morality to the Laity.

"I wish their lives and examples gave them more influence; but I hope—nay, I am confident, that the Legislature will never give them more power.

"The characteristic of that body in general, the spirit that animates it, is the insatiable greediness of money and power. The lowness and meanness of their education qualifies them admirably for the former, while it totally disqualifies them for the latter. In power they are always oppressive, often cruel; in business they are ignorant, awkward bunglers, but active and busy.

"Archbishop Laud, who is looked upon as the Martyr and Confessor of the Church of England, and who meant (if he had any meaning at all, and did not act entirely from passion and humour) to be the Pope of it, was in great measure the cause of the Civil War. He appears to have been a weak but learned man, ignorant in business to a degree of thinking himself capable of conducting it, violent and tyrannical. I believe he thought himself an honest man, and (such is the miserable condition of human nature) I can conceive that he inhumanely, but conscientiously, might cut off Prynne's ears, and propose putting Felton to torture, for the good of the Church and the glory of God. He met with a Prince who seemed to be made for him. Weak, warm and superstitious, he was convinced of his own Divine Right, as well as of his Archbishop's, and they joined to establish absolute Hierarchy in the Church, and Despotic Power in the State (two most gross impositions, which, to the shame and disgrace of human understandings, had been reared, believed and submitted to as Divine Institutions for twelve and thirteen centuries), but were such arrant bunglers in the prosecution of their design, that they both lost their heads for it. The punishment, perhaps, was too rigorous, but the example was certainly of great use to succeeding Kings and Priests.

"The Clergy allege that they claim Supreme Power only in Spiritual affairs, by virtue of their Divine commission to loosen and bind in Heaven and in Hell; but who does not see that all Temporal Power, too, is comprehended in that claim, since the generality of mankind will be more afraid of eternal damnation, than of a jail or a gibbet. This appears in Ecclesiastical History; for the Popes pretended to no other power, and yet, by their excommunications, anathemas and interdicts on one hand, and their indulgences on the other, they cozened, or bullied, but absolutely governed the whole Christian world for very many centuries together.

"The Protestant Clergy, it is true, do not avowedly claim these powers in the fullest extent, but then they by no means renounce them; they mince the matter, and will not speak out; however, they exert their power as far as they dare in their Spiritual Courts, against the most ignorant and poorest of the people. They worry Quakers for non-payment of tithes. * * * *

"Church power has gradually declined ever since the revival of letters, and is now so low all over Europe, that even the Popes are wise enough not to be saucy. * * * These are by no means times for the Protestant Clergy either to extend or even to exert their powers. If they can keep the power they have, or even the appearance of it, they will have good luck; and I would advise them as their friend, which to a certain degree I am, to endeavour honestly to increase their influence over the Laity, by the exemplariness of their lives, and the meekness of their behaviour; but if they will aim at power, let them remember Milo's end.

"The Clergy complain that they are sunk into contempt, and it is true; but whose fault is it? Their own. I defy them to shew me a truly respectable Clergyman who is not respected. But when the people see those who preach a contempt of the things of this world, pursuing them for themselves with the most indefatigable industry and insatiable greediness, darkening in crowds the Levees of Kings and Ministers, and there as abjectly as awkwardly flattering (and sometimes to a degree of profanation) riches and power, in hopes of sharing them, can they hope, or ought they, to be respected? Surely not.

"The dignified Clergy, and more particularly the Bishops, are the chief cause of that contempt which they so grievously complain of. A Bishop, who

has a Bishoprick of £3000 a-year, is more solicitous and impatient to get translated to one of a greater value, than he was, when a country parson, to get a curacy of thirty pounds a-year added to his living of one hundred. He prostrates himself at the feet of the Minister, vows implicit obedience to the dictates of the Administration, and pawns his political conscience for Commendams and Prebends, till a better Bishoprick comes to his share.

"If at last they obtain some of these overgrown and shamefully solicited Bishopricks, do they increase their hospitality or their charities? Very seldom, and never in proportion to the increase of their incomes. This was the case of Chandler, late Bishop of Durham, who was eminently distinguished as the greatest miser in the kingdom, and who, besides a considerable sum which he is supposed to have paid for his Bishoprick, left his son an estate of ten thousand pounds a-year. And Sherlock, late Bishop of London, that doughty champion of the Gospel, whose mysteries he defended, but whose doctrine of meekness, benevolence and charity he seldom practised, left above one hundred and twenty thousand pounds to a nephew. There are many more instances of great fortunes amassed by the dignified Clergy, from which one may form a true judgment of their hospitality and charity; and it is observable that in all the lists of charitable subscriptions and donations, the Widow's Mite is ever intrinsically heavier than the benefaction of a Right Reverend Father in God.

"Boulter, the late Primate of Ireland, who gave in his life-time to all those objects he could find deserving of charity, and who lived with abundant hospitality, used to say, that notwithstanding that, he should die *scandalously* rich for a Bishop, and left fifty thousand pounds; but left it all to charitable uses, to which the hundred thousand pounds more which he might have died worth, had been applied in his life-time. This saying of that truly Christian Prelate, might with much more propriety be written in great letters over the doors of most of our Bishops.

"Such is in general, I do not say without exception, the characteristic of our dignified Clergy, and yet they complain of the disregard and contempt which they meet with from the Laity. Let them ask their own consciences if they deserve better. Was Archbishop Tillotson, was Hough, Bishop of Worcester, was Benson, Bishop of Gloucester, ever disregarded or contemned? No, they were universally loved and respected, and almost adored by those who saw their virtues nearer.

"Perhaps I may be thought, by what goes before, to bear hard upon the Clergy. I am sure I do not mean to reflect upon that body in general. That is unjust with regard to all societies and bodies of men; but I mean only to point out to them what methods they should pursue, and what methods they should avoid, in order to be esteemed and respected, as I sincerely wish they may be. Let the examples of their lives make up to them by a just influence over the minds of the Laity, that power which I will say they have justly lost over their persons, and which I will venture to foretell that they never will recover."—Pp. 378—383.

Single Sermons and Lectures, by Solly, Gaskell, Tayler, Harris, Dendy and Harrison.

We must briefly notice several valuable sermons and doctrinal lectures of recent publication.

1. Mr. Solly's sermon before the Southern Unitarian Society is entitled, *Ye are not your own, or the Claims of the crucified Christ.* It is an earnest plea for Christian self-sacrifice and zeal. The spirit of the discourse is admirable, but the style is sometimes involved and deficient in simplicity; and the illustrations of the argument, largely borrowed from those portions of the Pauline Epistles in which the Hebrew idea of sacrifice is

involved, are liable to misconstruction without a larger theological exposition than Mr. Solly had space and time for. Even *scripture* language may have become so perverted by controversy, that it is not desirable to use it unaccompanied by a distinct separation of it from popular misinterpretation.

2. To Rev. Wm. Gaskell, of Manchester, we are indebted for a lecture *On the Person of Christ.* It presents a very old subject in several new and striking forms, yet in every instance without sacrificing the strength of the argument to the desire of novelty. The notes are particularly interesting, and present some striking illustrations of the mental and doctrinal confusion into which the orthodox system has enticed some of its more eminent upholders.

3. Rev. J. J. Tayler's is an *unpublished* sermon (printed at the Juvenile Refuge), entitled, *Strength perfected in Weakness.* In his own beautiful manner, our author shews that the religious sentiment includes two elements, weakness and a sense of strength, and that in their harmonious combination the completeness of the religious sentiment consists. With delicate discrimination, yet with much warmth of colouring, he paints the working of a strong mind amidst the duties and trials of life, again in the midst of speculative difficulties and doubts, and also amidst the yearnings of the best and purest human affections, and draws from each topic a persuasive argument in behalf of religion. The discourse is too good to be confined to a "private circulation."

4. Rev. Geo. Harris's lecture is entitled, *On the Doctrine of the Trinity.* The subject is popularly and effectively treated, and good use is made of the laboured, mystical, unscriptural and contradictory attempts of distinguished orthodox men to define the Trinity. Indeed, it has always appeared to us that so long as others will preach upon and argue for the Trinity, our policy is to get the world to listen. If anything can disenchant a man of the orthodox Trinity, it must be the listening to the Creed of St. Athanasius, and such sermons as are usually preached in our parish churches on Trinity Sunday. Mr. Harris's lecture will, we doubt not, receive, as it well deserves, a large circulation.

5. Rev. John Dendy's sermon *On the Use and Abuse of the Sunday*, is a manly and vigorous protest against sabbatic superstitions, in reference especially to the proposed opening of the new Crystal Palace on that day. Unitarians are, we believe, the only class of religionists in this country who will dare to say what they think on this subject, and their saying it in any case will expose them to obloquy; but fidelity to conviction is their solemn duty, and will secure them eventually, in a free country like ours, the respect, if not the sympathy, of all manly and honest minds.

6. Rev. Dr. Harrison gives us *Some Observations on the Proem of St. John's Gospel.* He interprets, with the old Unitarians, the Logos to be the wisdom and power of God, and argues that this much-controverted Proem is so far from sanctioning the doctrine of the Trinity, that it was actually written with a view to confute it, and to impede the Gnostic philosophy which was beginning to mar the simplicity of the gospel.

It would, we think, be difficult for any religious body to present six occasional discourses, brought together thus accidentally, more creditable to the temper, learning and theological aptitude of their writers, than those which we have thus briefly noticed. In parting with them, we would point to the fact that three out of the six relate to matters of con-

troversy between us and the rest of the Christian world, and have been published at the request of large and cultivated audiences,—a proof, if such were needed, that it is not the prevailing opinion amongst our body that the Unitarian controversy has lost its significance and interest.

Memorials of the Mind and Heart of Ellen Freeman. (Compiled and printed for Private Circulation.) 8vo. Pp. 273. London. 1853.

This book is what it professes to be, memorials of the mind and *heart* of a very amiable and accomplished woman. Mrs. Freeman was the daughter of the late Mr. William Coates, and granddaughter of the late Mr. Samuel Thompson, "and thus imbibed from her earliest dawn of thought those dews of inexhaustible refreshment which liberty, civil and religious, shed almost superabundantly upon the hearts and minds of her kindred who bore her own and her mother's maiden names." (P. 4.) She was born May 15, 1818. In 1839, she became the wife of Mr. S. C. Freeman, whose services have been so conspicuous in founding and conducting the College of Preceptors. Her gentle and lovely course was (to human eyes) prematurely closed, Aug. 2, 1851. In her religious opinions she was a Unitarian; but she was a zealous member of the society which called itself the "Church of God," sometimes denominated "Freethinking Christians." The perusal of this volume, abounding as it does in proofs of the purest morals and true religiousness of spirit, will suffice to dispel from any candid mind prejudices against the religious denomination in which she conscientiously took her rank. In venturing this remark, we do not feel that we are making any concession to the peculiar opinion of that denomination on the subject of social prayer. The opinions held by them on the subject of the clerical body, we care little about. Whenever the world shall be sufficiently advanced, intellectually and spiritually, to dispense with the assistance of a distinct order of ministers in sacred things, we mind not how soon they cease to exist.

In the few extracts we propose to make from this volume, we are restrained by the recollection that it is designed for private circulation. There is much in it designed almost exclusively for the eyes of relatives and friends,—the disclosure, here and there, of sorrows and joys with which a stranger cannot with propriety intermeddle. We select, however, a few passages almost at random, beginning with the essay on "The Gospel Feminine in its Doctrine, Spirit and Influence."

"All moralists agree in asserting that the position and treatment of woman is one of the surest criterions of a people's advance in civilisation; and the remark that *Christianity* has done more than any other cause to raise her in the scale of being is so common as to have become almost a truism. Dr. W. C. Taylor, in his admirable work on 'The Natural History of Society,' has well described the effect of the introduction of the Gospel upon the relative position of woman. He says, 'The recognition of individual rights was not confined to one sex. Woman became a moral being as well as man; and, in her relations to the Deity, had an independent and equal existence with her lord. The relations between the sexes might not have been immediately changed by any open and public enactment, but the female sex was greatly elevated in influence and moral power.' Now, what was it in the religion of Jesus which wrought this wonderful change? I confess I have never found this question satisfactorily answered. All the writers with whom I am ac-

quainted have, in treating of this subject, noticed the *effect*, but have failed to explain the *cause*. To enter fully into this inquiry would be quite beyond my powers. My object throughout the following pages will be merely to direct attention to *one* cause, which has hitherto been overlooked, and in doing so I do not wish to conceal that I consider it the *principal* cause. I wish, then, to show that the Gospel has raised—and must raise—woman in the scale of being, *because that religion alone makes greatness to consist in those qualities which are, by common consent, called* FEMININE; in other words, that *the religion of Jesus alone distinguishes true from false greatness.* * * *

"What *are* 'those qualities which are, by common consent, called feminine' —the 'virtues which are peculiarly those of women'? This part of the subject needs not much discussion. *Purity, gentleness, kindness, humility, patience,* I may add, *religious trust,*—these are qualities which will generally be allowed to be 'characteristics of women,' and they are virtues which *cannot* be uniformly exercised without constantly 'denying ourselves.' Now, if we compare these with the requirements of the Gospel, we shall at once perceive a striking harmony between them. The great lesson which Jesus taught was *self-denial* —a self-denial founded upon trust in God, and which was to be manifested in the most active, yet the most unostentatious, benevolence towards mankind. It taught that '*Charity* is the bond of perfectness'—the charity which '*suffereth long* and *is kind*;' it taught that we were to be '*wise unto that which is good*, but *simple concerning evil*,' for the wisdom which it recommended was 'first *pure*, then *peaceable*, *gentle*, and *easy to be entreated*.' Such passages need no remark. The ablest commentary can add nothing to their simple beauty, nor can the subtlest casuistry take from their force as evidences of the 'feminine nature' of the Gospel, and the high place which it assigns to woman's virtues."—Pp. 79—82.

On Prayer.

"Refine and philosophise as we may, prayer is, after all, the means of communication between a poor, frail, finite creature and the eternal, all-powerful Creator of the universe—that Being whose attributes our language can never adequately express, and whose nature our feeble minds must strive in vain to comprehend. And it is surely a mistake to imagine that He who 'knoweth our frame,' who 'remembereth that we are dust,' will be displeased with us because, in simplicity and sincerity, we happen to ask for that which His wisdom may see to be evil; in other words, that God will punish His creatures for the unavoidable imperfection of the nature which he has given them. An *earthly* parent could hardly be angry with his child for making a mistaken request; and 'if ye, being evil, know how to give good gifts unto your children, *how much more* shall your heavenly Father give good gifts unto them that ask Him.' Aye, even though they ask amiss! Let our prayers, then, be the simple expression of our heart's desires, unless those desires are in their nature wrong; and, even in that case, it would be far wiser to pray for a better state of mind, which should bring our wishes into accordance with God's will, than to attempt the utterance of aspirations which, however right in themselves, are unsanctioned by our own hearts. It were, perhaps, the height of human attainment to *wish* only that for which we could *pray;* but, if we arrive not at that degree of purity, we may, at least, avoid the mockery of *praying* for that which we cannot wish."—Pp. 94, 95.

From Notes on Mr. Newman's Book on the Soul.

"'*Bibliolatry*;'—tendency in the present day to worship the SOUL. Mr. N. tries to establish the 'insight' of the soul as the true basis of belief and of *theology*, discarding both reason and written revelation. He says, 'God has revealed Himself to us (through the soul's 'insight') as to all things that pertain to life and godliness.' If this be true, there can certainly be no *need* of any other revelation; which would go far to prove there never *has* existed any other! Again, 'No book-revelation can, without sapping its own pedestal, authoritatively dictate laws of human virtue, or alter our *à-priori* view of the

Divine character;' then 'the same boldness of simple and true faith by which the born votary of Paganism breaks away from the errors of his national creed, to follow the revelations of God *in his soul*, will also both authorise and require the Romanist to reject the authority of his Church, and the Protestant that of his Bible, whenever the one or the other inculcates upon him as Divine that which falls beneath the highest ideal of his soul.' Now, if, under the name of 'Bibliolatry,' be meant the absurd reverence for the Bible *as a whole*, every part of which is divinely inspired, we might join in Mr. N.'s ridicule; but if, on the contrary, such passages are meant to deny the authority of *the revelation* contained in that Bible, we must altogether differ. He, indeed, is forced to explain that he does not object to reverence for the Bible as long as the soul is too weak to soar above it; but he contends against our attempting to *depress* our conceptions to those of the Bible. If we rightly read the Scriptures, shall we ever need to do this? But—to put the case simply—supposing we have arrived at the conclusion that there is a God, we must admit also that His will, however found, must be our guide. We cannot deny that He *may have* vouchsafed to former ages other and more tangible revelations than those of our own experience. History, tested by all the arts of criticism, sifted and questioned as never it was on any other matter, points to *the* BIBLE as containing the record of such ancient revelations. Now, if we can by any means clearly discern those parts of the record which convey God's will, must not these form an authoritative standard above any other? If, from the nature of the case, we cannot ascertain God's will from the Scriptures, then they are valueless as practical guides; but if we can, then we are bound to follow it. If it is said that we are likely always to make mistakes in our interpretations, so that we cannot arrive at absolute certainty, the same is true of those who attempt to found their theology on the 'insight' *of the soul;* as, indeed, Mr. N. has well shown in his remarks on various forms of idolatry, &c. In either case we must admit that, more or less, 'man's natural fallibility obviously cleaves to him like his own personality, and infects every decision at which he arrives;' but this does not alter the fact that, whenever man, whether by the exercise of his reason, or his conscience, or his 'SOUL,' or by all these together, attains a *conviction* of a revelation of God's will, he is bound to follow its dictates. And, though *such* conviction, in regard to a 'book-revelation,' may seem impossible to Mr. Newman, it yet seems to me not only possible, but highly reasonable."—Pp. 256—258.

Discourses on the Unity of God and other Subjects. By Wm. G. Eliot, Jun., Pastor of the First Congregational Society of St. Louis. Printed for the American Unitarian Association. Pp. 168. Boston—Crosby, Nichols and Co. 1853.

THESE are plain, scriptural and forcible essays on some of the more important controversies which separate the Unitarian from the other branches of the church of Christ. Mr. Eliot is an Arian, but the trains of thought and argument in this volume shew how unimportant are the differences between the Arian and the Humanitarian. Mr. Eliot says he gives his adherence to his Arian faith "more strongly from year to year, as he becomes more thoroughly acquainted with the Bible." We should say exactly the same of the increasing satisfaction in which we hold our Anti-arian views. Nor can we perceive that, in conducting the controversy with Trinitarians, Mr. Eliot derives from his Arian interpretations of some half a dozen texts, any advantage which we lack with our mode of interpreting them.

In firm adherence to the divine commission of the Saviour, Mr. Eliot takes precisely that view which is adopted by all Unitarians, who hold

their faith, not on philosophical, but on scriptural grounds,—who derive it, not from fancied intuitions of the soul, but from the records of a divine revelation.

"Those who accuse us of believing that Christ is a mere man, are in error. They are prejudiced or misinformed. If by a mere man they mean one like ourselves, or like the prophets of the olden time,—Moses, or Isaiah, or Ezekiel, or John the Baptist,—the charge is entirely untrue. I know of no Unitarians who hold such a belief. There may be individuals who receive it, as there are individuals in the Presbyterian Church who believe in infant damnation, but I hope they are few in both cases. You will also find many nominal Unitarians, some who have almost no faith at all, who hold to Jesus only as they hold to Socrates. I pass no sentence upon them, for it is not our part to sit in judgment or to pronounce anathemas; but I do say they are not to be taken as the exponents of the Unitarian faith. I feel satisfied from observation, which has been very extended, that there is no denomination in which Christ is more heartily received than in our own. A vulgar prejudice has been sometimes excited against us, by calling Unitarianism the half-way house to Infidelity; but I believe that it has been the means of saving more persons from infidelity than any other form of belief. It addresses itself to thinking men, and encourages them to think independently; but it does not make shipwreck of faith. It receives Christ as the Divine Master and Guide, but at the same time proves his doctrines to be consistent with enlightened reason."—P. 41.

Essays on some of the Forms of Literature. By Thomas T. Lynch, Author of the Memorials of Theophilus Trinal. London—Longman. 1853.

This little volume contains four disquisitions, which partake both of the Essay and the Lecture: on 1. "Poetry, its Sources and Influence;" 2. "Biography, Autobiography and History;" 3. "Fictions and Imaginative Prose;" 4. "Criticism and Writings of the Day." The Essays were read last year before the members of the Royal Institution at Manchester, and made an impression highly favourable as to the author's ability and taste. He is an independent and sometimes an original thinker, and gives the impression that he is a liberal and an amiable man. He is a disciple, but a discriminative one, of Carlyle, whom he denominates "a phenomenon and a power of the age." That he does not carry the worship of his hero to absolute idolatry, the following remarks will shew:

"His name has long sounded a signal and a stimulus for men to vent their likes and dislikes. He has been a storm, and is now a storm subsiding. No unblessed visitant, he shall not depart without a blessing. He has benevolently raged, the thunderings and mutterings, not unaccompanied with showers, for which the land thirsted. Above the eddying darkness of his windy sky, there are serene translucent spaces, glimpses of the third heaven. Oh, heaven of 'peace, that passeth all understanding,' how wert thou known to us, but through storms that disturb, then purify, these lower atmospheres? He is a criticism—a weeping and laughing, angelic and demonic criticism—of the age. Wise in substance often, when wilful in manner. Sometimes shewing the heart and sinews of delivering Hercules. Sometimes uttering the growl of a Titan, angry even to bewilderment. A critical Protestant in a time of 'changings of the truth of God into a lie,' that are very Catholic indeed. But, alas! so may the best Protestantisms, too, become changelings of this sad kind, and demand a counter-protest. *So now the followers of Carlyle, if not himself, compel us to add to the catalogue of still unabated shams, the sham*

Carlylistic. The true attitude in which to stand to Carlyle, is surely neither that of cursing nor worship. At the least, his moral energy has, like a douche bath, precipitated itself on the enervated spine of public morality, not without benefit. He is a great hydropathist, and a course of him has done much good to many unstrung, pulpy, jaded people."—Pp. 152, 153.

Another extract will shew the spirit of Mr. Lynch when approaching religious topics. He has remarked on the increased religiousness of general writing, and goes on to say,

"Religion belongs to the people, not to any church or any class of churchmen only. And one loves to have religion walk abroad in the ordinary dress of humanity, and talk with friendly plainness the ordinary language of mankind. To break down the 'middle wall of partition' between religion and literature, and ally all intellect and all sentiment to the deepest, consecutive thoughts,—what a work is this! Churches are fountains and aqueducts for the 'water of life;' but when general thought becomes a smiling land of hills and valleys, springs will rise and rills flow everywhere around us. The religiousness of tone, then, in ordinary literature,—the not only admitted but asserted pre-eminence of religious law and religious good,—are auspicious signs, and specially in the midst of the much confusion and discontent of spiritual thought that exist amongst us. In striving to transcend the limits of creed and usage, and to broaden the narrow domain fenced by religious technicalities, men may offend the modest spirit of true Liberty, who is the real bosom friend, that is, the Bride of Law. But enlargement they must and will have. The claim is just, though the claimants urge it not always wisely and with just heart. Slighting for awhile Creed and Church, they may return thereto to rebuild with enlargement; for whoever breaks Form to get Life, will, by the necessary tendencies of true Life, if he obtains it, be brought back to Form again. To be 'without form,' is to be 'void too,' empty, unless perhaps filled with vapour, that, whether dark or luminous, is dangerously explosive. But of this we may be sure, that as long as people feel, of such a controversy as the Baptismal for instance, that the Church is like Coleridge's ship on the charmed sea—

> "Water, water everywhere,
> And all the boards did shrink;
> Water, water everywhere,
> Nor any drop to drink"—

they will seek their water away from the churches—in literature or elsewhere; for drink they must, and water they must have. Happy time, when every man shall have in himself a 'well of water springing up into everlasting life'!" Pp. 158, 159.

Sunday Reading for Christian Families. Conducted by John Kitto, D.D., F.S.A. Part I. 8vo. Pp. 96.

This is a new weekly publication, designed to supply to the different members of a Christian family instructive and acceptable religious reading. The spirit in which it is conducted, so far as the first monthly Part enables us to judge, is catholic. Some of the papers lack vigour of style; but, as a whole, we cheerfully recommend it as a well-executed religious miscellany, containing good reading for young and old, exposition of scripture, sketches of biography, brief moral essays, and some beautiful selections from our old divines.

INTELLIGENCE.

QUINQUENNIAL MEETING OF MANCHESTER COLLEGE STUDENTS.*

The next toast from the chair was—"The Rev. John Kenrick, who, in the characters of Tutor, Professor, Principal and Visitor, has been connected with Manchester College during the space of Forty-three years."

The Rev. JOHN KENRICK said, it had been particularly gratifying to him to see at length the fulfilment of the design which had been formed three years ago of holding the Quinquennial Meeting in York, because the very painful duty had devolved on him of representing that, in the opinion of Mr. Wellbeloved's friends, the state of his health was such, that to hold the meeting at that time would perhaps have a tendency to retard his recovery, and throw a gloom on the meeting, which he should always wish to be one of joy and of hope. The delay had enabled them, happily, to see their venerable friend in a state of health and enjoyment which had added most materially to the pleasure of every one. Mr. Wellbeloved regretted very much, he desired him to say, that he did not feel equal to meeting them there, but that it had been the source of the greatest satisfaction to him to have seen so many of his friends already, and that he looked forward to an interview with them all at his own house that evening. Another circumstance was very gratifying to him (Mr. Kenrick), viz., the opportunity afforded him of joining Mr. Turner's old pupils and friends in the testimonial which had been so deservedly paid to him. In his case, he could not think that the delay had at all taken away from the value of the testimonial. The expression of gratitude immediately, might be prompted by the feeling of the moment; but when after a period of time they met to express the gratitude which they felt for his instructions, it was an evidence that it was an enduring and well-tried conviction of benefit received, after an experience arising from a long and varied knowledge of life, and after a practical test of the value of principles instilled and knowledge communicated. He now came to another more difficult subject—the feelings expressed to himself. It was rather a startling piece of chronology to him when he heard the Chairman announce that he had been forty-three years connected with the College; not that he was ignorant of the fact, but that one was not in the habit of reckoning up one's past years quite so minutely. It was, however, perfectly correct; and standing there, as he did, in the place from which he had so often addressed the friends of the College and received testimonies of their kind approbation, he could not but feel deeply grateful to Providence which had enabled him so long to keep up in various ways his connection with the College, and deeply grateful also to friends for the candour with which they had received his services. It made him look back to the time when, coming to York utterly inexperienced in the duties he had to undertake, and being within two or three miles of the city, on the top of the "Highflyer" coach, he caught sight of the towers of the Minster in the afternoon sun, beautiful æsthetically, but then having no beauty for him, as his heart sunk within him when close to the place where the great trial of his life must be undergone. It called back the recollection of the time when he first entered the Examination-room, then the Library of the College, with quite as much dread as any student; or the time when he first got up to make a speech in public, and he shook from head to foot. Perhaps he had improved more in other respects than in that. But he acknowledged with gratitude that pleasurable feelings succeeded, and now looked back with the satisfaction that so large a portion of his life had not been spent in vain. Perhaps we looked too exclusively to immediate and direct results in college education. We did not take into view their diffusion through a wider sphere. One old pupil of the institution, and afterwards Tutor, the Rev. W. Hincks, was proceeding to Canada, as Professor of Natural History in the University of Toronto; while in respect of theology, another pupil (Rev. G. H. Stanley) was minister-elect of the newly established congregation of Sydney, in Australia. There was also the case of others not now connected with our body, but who had derived their education from the College. We were more liable to results of this kind than any other body, because we taught a

* Continued from p. 531.

man to use his faculties, and did not prescribe the use to which he should put them, or the results which he should attain. This being so, we must expect great diversity in the opinions that may be adopted. He had seen only that day the announcement of the death of Mr. Peene, a first-prize divinity student at York in his day,* a clergyman of the Church of England, and afterwards D.D. in the University of Cambridge. Such were examples of men who had travelled widely from their original destination, but who in every character had derived some benefit from the instructions received in our College. They generally, too, acknowledged with gratitude the more enlarged views, and greater benefit in many respects, which they had derived from the connection. All such evinced the benefits of academical education within our communion. The Chairman had alluded to the great variety of offices in which he had served the College. He now held one, only in common with a very venerable man, to whom allusion had been made as the last surviving representative of the Warrington Academy; and he should conclude with proposing his health: "The Rev. William Turner, Joint Visitor with himself of Manchester New College."

Rev. Wm. Turner, Jun., acknowledged the toast in behalf of his father, adverting to his long period of active service, and the calm tranquillity of his protracted age.

The Chairman then gave—"Manchester New College, London, and success to the labours of its Professors."

The Rev. J. J. Tayler, as Principal, said, almost the only drawback upon the pleasure of these meetings, was the prospect of having to make a speech. There was a difficulty in having nothing, or in having too much, to say. His was in having more than he could well express. They had received his name and that of his colleague in a kind and cordial manner. He was deeply sensible of the value of their kindness; but the predominant feeling in his own mind, in looking into the future, was that of great diffidence. He had no doubt of the true policy of the College. He had never had a doubt upon the subject, although many wise and valued friends had differed from him. But from the very day on which the foundation-stone of the University College was laid, he felt that the value and significance of Dissenting Academies must decline. He had regarded the course of policy for all Dissenters, and all excluded from the older Universities, to be, thenceforward to rally round that nucleus and germ of a seat of truly national education. He should have been very glad to see a University in every principal district, as in Germany; but as we had not arrived at that, he thought we should derive more power from having one centre of learning and science, than many small and inefficient institutions over the country. He had therefore maintained, that to have our theological institution attached to the University College was our true policy, and had no doubt respecting the act itself. His doubt referred to his capacity, so far as he was concerned, of carrying it out. He could only say, so far as he possessed any strength and ability, it should be unreservedly and devotedly given to serve the necessity (applause). In the uncertainties of the future, however, it was far more agreeable to revert to the past; and in regard to York, his recollections were of a delightful past. He was glad, as others, to have had the opportunity of being present at a third gathering of the *alumni* of York on the scene of their former studies. He wished Mr. Wellbeloved could have been with them: his presence would have added much to the dignity and delight of the meeting. It was delightful to look upon an old age so serene, and in the best sense of the word truly elegant and happy, as his; and he thought we might see in the effect of such pursuits and resources enjoyed in old age, the advantage of that liberal culture imparted to themselves in the College. It might so become an unfailing source of virtue and consolation, a refreshment under trials and difficulties, and, as in his case, cast a dignity and beauty on the evening of life. He was also very glad to have had the opportunity of joining in the testimonial to his friend and tutor, Mr. Turner. In everything that Dr. Hutton and Mr. Robinson had said he entirely concurred; and he not less, but the more, agreed with them because in some respects the experience of life and the direction of his own mind had led him to differ in a few of the conclusions, if not principles, which it had been his happiness to hear Mr. Turner expound. It was no discredit to the teacher and no merit in the learner, considering the growth of human ideas, and that the mind is

* 1814.

partly passive as well as active under them, that the learner should deviate in some respects from the conclusions in which he has been brought up ("Hear, hear!" from Mr. Turner); but he would say in regard to Mr. Turner, that what he had learnt from him was, not to adopt a certain set of opinions, either theological or philosophical, but the spirit of study, truthfulness, sincerity, and mental rectitude; and he was quite sure Mr. Turner would feel that his pupils rendered the best tribute to himself and the value of his instructions, not by maintaining his opinions when their own minds did not lead them to them, but by carrying into different conclusions that spirit of truthfulness and rectitude of mind which always constituted the most valuable part of his tutorial instructions. Indeed, they must be aware that one of the peculiar and honourable distinctions of our religious body was, that wide diversities of opinion, theological and philosophical, might be entertained without their dissolving the bonds of friendship. If there was any one principle by which he should govern himself, it was that of the right of the individual to think and speak for himself. In the spirit which it generated, men were led to a moral and spiritual sympathy with the greatest of minds and the best of men. He could only hope that in the change taking place we might be carried through difficulties attendant on a change of plan. He had only one thing to request from those who viewed the change differently from himself, viz., that as all our success must arise from union, we should not split on minor points. We had all the same regard for truth—the same respect for the rights of the mind —the same belief, spiritual and practical, in the great gospel of Jesus Christ, and the destiny of the human race to a constant progress in truth, virtue and knowledge; we might therefore, if he might be allowed the expression, all put our shoulder to the wheel, to carry forward the car of truth and righteousness, and bear it on against the opposition of bigotry, prejudice and priestcraft (and there was much to apprehend from it), under whatever form it might appear.

The Rev. G. V. Smith would have been well content to be silent, but that it would have been unbecoming not to acknowledge the kindness of the meeting. His thoughts also, in a sense of diffidence for the future, looked strongly to the past on that occasion. He should take the opportunity, never enjoyed before, of stating how much he had been indebted to Dr. Hutton for the strong impulse that determined him to the line of the profession he was pursuing. It was on occasion of the visit of Dr. Bagot to Leeds, in 1835, when lectures were given on the controversy between us and the Trinitarians. He was at that time engaged in business that might have led to a respectable position, but a change was wrought in his mind which led him to wish strongly to enter on the profession of the ministry in the Unitarian body; and the assistance of friends enabled him to do so. The rest of his course was known to them. He must say, that if his honoured colleague had spoken with diffidence of himself, it ill became him to speak in any other tone. From recent events he had derived some encouragement, but at the same time he was inclined to look forward in no boastful or self-sufficient confidence. He was strongly sensible of the importance of the position he had to occupy, and of the demands which, in the present state of religion and parties in our own country and our own body, were likely to be made on him. His reliance was on a sincere love of truth; and he should always earnestly wish to do the best he could for the interests of truth, for the students connected with the College, and for the general body to which the College stood in such intimate relation.

To the next sentiment from the chair, viz., "The Students of Manchester College, York," the Rev. J. G. Robberds spoke in behalf of the divinity students, and Stephen Corneck Freeman, Esq., of the College of Preceptors, in behalf of the lay students,—the former with his well-known predilection for York as a place of study, and regard for the Tutors; the latter adverting to the philosophical branches of Mr. Turner's Professorship in which he had been interested as a student, and, among other topics also, to the influence in many departments of life which Unitarians directly or indirectly exercised.

To the next toast (from the vice-chair), viz., "The late Professors of Manchester New College," the Rev. W. Gaskell responded, who in the course of his speech observed, that there could not be a more promising set of students handed over to London,—an impression which Rev. J. G. Robberds pleasingly confirmed.

Then followed the toast of "The Students of Manchester New College," succeeded by that of "The Friends and Supporters of Manchester New College, London," responded to by the Revds. B. Mardon and Geo. Kenrick,—the former making appropriate allusion to the late Rev. John Kentish; and on Rev. Edward Higginson proposing the health of the Chairman, Robert Philips, Esq., of Heybridge, the Chairman replied, with regret, that Mark Philips, Esq., had been unable to occupy the post. In regard to the present meeting, he observed that he would not have missed it for a great deal. Though not so large as expected, they might congratulate themselves on the good feeling and hearty enjoyment in which they had met each other.

The company then adjourned to Mr. Wellbeloved's to tea; and the next day, not being sufficiently fine for more distant excursions, was spent by most of the students in and about York. On Thursday, a few visited Ripon and Fountain's Abbey.

Besides those whose names have been mentioned, there were present, the Revds. P. Cannon, J. Owen, W. Bowen, E. Talbot and J. Colston; and Charles Wellbeloved, Esq.

WESTERN UNITARIAN SOCIETY.

The sixty-third annual meeting of this Society was held at Ilminster, on Thursday, July 28. The weather was unfavourable, but large numbers of friends and subscribers assembled; and we have seldom attended a more pleasant gathering. Some years had passed since we had seen Ilminster. The old chapel, we knew, had undergone considerable alterations and repairs, after the passing of the Dissenters' Chapels Bill; and we were gratified by the taste which has been displayed in making them, and with the beautiful neatness and order in which everything connected with the place appeared. The chapel is one of the plain old buildings which our Presbyterian forefathers, either from necessity or because they would have their houses of prayer as unlike the churches of the Establishment from which they were driven, as possible, so commonly reared for divine worship. And as we sat within its walls and thought of the past, and looked upon the monuments raised to the memory of the venerated and virtuous dead that slept beneath and around, we felt it was good to be there; and that not in the most stately cathedral could we have found our mind and feelings so attuned to worship, as by the solemn thoughts and religious emotions awakened by the associations of that plain and simple sanctuary. The services of the day were introduced, in the morning, by the Rev. J. M'Dowell, of Crewkerne, and Rev. J. L. Short, of Bridport; and an admirable sermon, full of thoughts and suggestions appropriate to the occasion, and suited to the times in which we live, was delivered from John xvii. 20, 21, by Rev. Edwin Chapman, of Bristol. The business proceedings of the Society were entered upon after the collation, of which nearly a hundred ladies and gentlemen partook together,—John Baker, Esq., in the chair. The report stated, that a greater addition had been made at the last anniversary of the Association to the subscribers than on any former occasion, and that the Society had never been so flourishing, with respect to numbers, as at the present time; that the original intention of the venerable founders of the Society had been kept in view by the Committee in the preparation of the Catalogue, — "the knowledge and practice of virtue, by the distribution of books;" that the Christian home, the Sunday-school, and those who desired tracts and publications in defence and illustration of the Unitarian doctrine, might each and all find their wants met by the Society, which, as it had received the support of the friends of liberal inquiry and pure religion in the West of England, during the long period of sixty-three years, would, it might well be hoped, be vigorously sustained for many generations to come.—About thirty new members were then admitted; after which, the report was adopted, on the motion of Mr. C. Moore and T. Colfox, Esq. Thanks were moved to the Committee by William Blake, Esq., and to the preacher by Rev. W. A. Jones,—which the Secretary, Mr. C. Thomas, and the Rev. E. Chapman, acknowledged. A resolution with reference to the death of the Rev. John Kentish, one of the founders of the Society, and expressive of sympathy with Mrs. Kentish under her bereavement, was moved, with much feeling, by Rev. E. Whitfield, and seconded by Rev. W. J. Odgers. Rev. J. L. Short spoke on the subject of the reverent observance of Christian institutions, particularly with reference to the circular of the Rev. John Kenrick—a do-

cument which he hailed as peculiarly needed by our churches at the present time. Rev. S. A. Steinthal called the attention of the meeting to the importance of liberally sustaining Manchester New College. Rev. John Dendy ably responded to a sentiment dear to all Christians—the brotherhood of man. Mr. William Browne, whose past services in connection with the Western Society were warmly recognized, urged the importance of a vigorous co-operation on the part of the laity with their ministers, and of a regular attendance on public worship. Rev. William James alluded to the many excellent members of the Society who, within the last few years, had departed, and of the beautiful memory and Christian example which they had left for the encouragement and imitation of those who were called to fill their places, and whose privilege it was to carry on the work in which they had so faithfully laboured. The services of the Chairman and the hospitality of the Ilminster friends having been thankfully acknowledged, the meeting separated for tea, at the houses of the members of the congregation. And in the evening there was another religious service, which was introduced by Rev. W. A. Jones; and an earnest discourse on the faith of Unitarians, and the duties to which they are called, was delivered by Rev. S. A. Steinthal, of Bridgewater.

ANNIVERSARY AT BANBURY.

The third anniversary of the opening of the new Presbyterian chapel at Banbury, was held on Sunday, August 21, and the following day. The religious services were conducted by Rev. R. Brook Aspland, of Dukinfield. The morning sermon, founded on the conversation of our Lord with the woman of Samaria (John iv.), described the characteristics of true Christian worshipers in respect to both doctrine and practice. The evening sermon was an illustration of the evidences and genius of Christianity from a minute survey of the miracle of the feeding of the five thousand. In the latter service, the Prayer-book prepared by Mr. Piper, and adopted by the congregation towards the close of last year, was used. It was felt by many in the assembled congregation that the service was a beautiful combination of strict Unitarian theology with the exquisite devotional forms of the Book of Common Prayer, and was a proof that Unitarian Christianity may be administered so as to lose nothing of the highest and purest devotional influences which spring from any form of Christian doctrine. A few members of the congregation disapproving of the Liturgy, do not join in this part of the service: they were, however, present at the sermon. In deference to their feeling, the Liturgy is used only once each Sunday—alternately in the morning and evening. The congregations, both morning and evening, were good, and, in addition to friends from Bloxam, Milton, Birmingham, and Wotton-under-Edge, included members of several "orthodox" Dissenting congregations in Banbury. A debt of about £300 on the building remains to be liquidated. To pay the interest on this sum, collections were made which amounted to about £25, the largest sum raised at any of the anniversaries since the opening of the chapel. On the afternoon of the following day, a considerable portion of the congregation assembled at an early hour, in the school-room, to enjoy a social meeting. The room, which has been erected at the rear of the chapel, is neat and commodious, light and well ventilated. On this occasion it was tastefully ornamented with flowers, chiefly from the garden of Mr. Edward Cobb. One gratifying feature of the meeting was, that many of the persons assembled had been trained in the Sunday-school connected with the chapel,—some filling respectable situations, others married. If there be some disadvantages in small towns, there is this advantage, that religious and philanthropic influences can be exerted with less interruption on the same persons, and that the beneficial results of them are more distinctly known. The meeting of teachers and their former pupils, now illustrating in their daily lives the good effects of the religious lessons taught them in the chapel and the school, was deeply interesting to the minister and his assembled coadjutors. The afternoon being very fine, the guests, after listening to a beautiful *Sanctus*, sung by the choir to the accompaniment of a small organ placed in the school-room, adjourned, at the suggestion of Mr. Piper, to the beautiful grounds, adjoining the chapel, of Mr. E. Cobb. The young joined in innocent sports, and the older friends looked on with amiable interest. Not long before, the teachers and scholars had in the same beautiful spot assembled around, not

a *Christmas*, but a *Summer tree*, the branches of which were laden with presents. As soon as the party was re-assembled in the school-room, the chair was taken by Rev. H. H. Piper, who commenced the proceedings by expressing his satisfaction at seeing so large an assembly on this their third anniversary. It was gratifying to find that their zeal did not in the slightest degree abate. The fact that their contributions the day before had equalled those of any previous similar occasion, was very gratifying to him, as a proof that their interest had in no degree declined. He trusted that the feeling would continue, and would be diffused amongst a still greater number of persons. It would be gratifying to see the humblest of their members doing something for the common cause, laying by month by month some trifle, however small, as an earnest of their good-will to the chapel and their fellow-worshipers. It was far from being his wish that these contributions should be burthensome to any one. The shepherd that would fleece the flock was a character for which he had little respect. Enduring good might result to them individually from the habit of economy commenced for a special purpose. The savings made to help the chapel subscription, might lay the foundation for the habit of a wise domestic frugality. He then reminded them that they occupied a responsible and honourable position in the Unitarian church. They were the only remaining congregation in the county of Oxford. He implored them to be faithful to themselves and to their principles. A minister could do little unless he was supported by the hearty co-operation of his flock. Every individual member of a Christian church ought to feel that he was in holy orders —a true Christian priest, by whom knowledge was to be communicated and good works wrought. It was his earnest desire that they might be unanimous and flourishing. But he would remind them, in conclusion, that a Christian church was only useful to them as it enabled them to live good, useful and holy lives, and to meet death in peace and hope.—Rev. Daniel Davies Jeremy, of Warwick, being called upon by the Chairman, proceeded to address the assembly on the pleasures and uses of social religious meetings, on the necessity of zeal, and on the desirableness of meeting for religious improvement more frequently than was now customary in Unitarian churches. After a speech from Rev. R. B. Aspland, and a few words from Mr. Wellings, of Wotton-under-Edge, the meeting was adjourned to the chapel, where a selection of sacred music was performed by the choir (assisted by the pastor and members of his family) with precision and spirit. Few of our country congregations have better music than that at Banbury; and no one can have worshiped with them without being impressed with the importance of attending to this department of the public services of religion. The proceedings closed with a prayer, offered by Rev. R. B. Aspland.

INTENDED NEW UNITARIAN CHAPEL AT HUDDERSFIELD.

We regret to learn that some delay has unavoidably taken place in the proceedings of the Huddersfield congregation. The congregation have obtained an eligible site in a central and commanding situation, upon very favourable terms, through the liberality of the proprietor of the Huddersfield estate. The whole property of the town being in the hands of a single landlord, the terms are necessarily leasehold, yet renewable for ever, at a very moderate chief rent, with fixed fine for renewal. But the landlord requires that all buildings erected upon the estate be of a prescribed class and approved style. The design and elevations of the proposed chapel *having been* approved, no important external change would be permitted without the sanction of the agents of the estate.

The design adopted — which is a graceful, yet simple, gothic building, seating about 300 persons—the congregation had confidently believed, on the assurance of the architect, could have been carried out to completion for the sum of £1800, the utmost which it was intended to expend; but owing to recent great rise in prices, alike of labour and materials, as well as other causes, over which the congregation had no control, the contracts for the building have, to the great disappointment of all, very considerably exceeded the intended outlay; and, to *complete* the chapel, it is found there will be required a sum of £2350, all possible curtailment of the plans having been made, consistent with the integrity of the design.

To have abandoned the design ap-

proved by the agents of the estate, and sought one less costly—though seriously contemplated—would have involved the loss of considerable expenses already incurred,—the risk of forfeiting the present site, so favourable as regards locality and terms, and upon which a considerable sum has been expended preparatory to building, as well as the possible sacrifice of the favourable consideration hitherto shewn towards the congregation by the landed proprietor. There appeared little probability of obtaining his sanction to a building that would come within the proposed original outlay, such sanction having recently been refused to another congregation for a chapel more costly, and to be erected in a less conspicuous locality. Nor did there seem any prospect, owing to the dearness of labour and the improving character of the town, of carrying out the present design at a less cost by any postponement of the works which the circumstances of the congregation would warrant. Their present premises have recently been sold to other parties, and must be given up within about eighteen months,—a period little more than sufficient for the erection of a new chapel; and to have been left without a place of worship, would have been a serious injury and inconvenience to the congregation. Under these circumstances, the Building Committee felt that but one course was open to them, and that to proceed with the present design, with such modifications as were possible, was the least objectionable, and attended with fewest difficulties. The commencement of the works has been deferred till September. Mark Philips, Esq., has kindly consented to lay the foundation-stone.

To meet the increased outlay, incurred by no miscalculation or fault on their part, many of the contributors have signified their intention of increasing their subscriptions, and there is every assurance that the congregation will raise a further sum of £300. For aid towards making up the deficiency of £300 additional, the Committee are making a final appeal to the liberality of their Unitarian friends. They have our hearty good-will and recommendation.

UNIVERSITY HALL.

The Council are actively engaged in promoting the interests of the Hall. At the annual meeting held on the 7th of July, a subscription was commenced for paying off the ground-rents on the Hall, and upwards of £2000 was subscribed towards this object. We earnestly hope that the Unitarian public will take the matter up with promptitude and zeal, and thus secure for ever the handsome building in Gordon Square for the educational purposes of the Unitarian body. The removal of Manchester College to London gives great additional importance, in our eyes, to the Hall; and it is a matter affecting the best interests of our body, that it should not be subject to pecuniary vicissitudes, arising from bad times, which have brought to the ground some very useful institutions. We are glad to see that the Council are giving wide circulation to the Report of the very interesting proceedings of the annual meeting. A Special Committee have just issued a circular, in which they say, "The recent creation of the Hibbert Fund, and the relations now established between Manchester New College and University Hall, naturally led those present to desire a more active and intimate co-operation throughout the kingdom of all who are interested in promoting a sound, comprehensive and liberal system of education. The immediate object proposed at the meeting was the purchase of the ground-rents on the Hall, and the dedication of the building, unencumbered, in perpetuity to the promotion of liberal education in connection with University College, and to the supply of instruction in those most important subjects which, by the constitution of University College, are excluded from the sphere of its operations. The purpose of this letter is to invite you to assist in bringing about that result. You will observe from the Report, that munificent contributions were then made towards the required amount. The object in view is to add 100 new members to the Society, from among the friends of free religious education, and particularly from the non-subscribing body, with whom the idea of a Collegiate Hall in connection with University College originated. If this can be accomplished, the Institution will be permanently secured, and effective aid be given towards the development of its many advantages."

Shares of £50 may be taken up by individuals or congregations; and if nothing arises to disturb the approach, if not to absolute unanimity of opinion, at least to *cordial united action*, of the London and provincial friends of edu-

cation unfettered by religious tests, the object proposed by the Council will surely be effected. There are fifty congregations amongst us who might become proprietors of University Hall, without any very great effort; and we are indeed declining in energy if the same number of shares cannot be taken up by individual friends of free religious education in England.

Of the financial condition and prospects of Manchester College, and the claims it has upon the support of our friends in the South, we shall speak hereafter, when the Committee and the Trustees have again decided what shall be the scale of their future expenditure. In the mean time, we express an earnest and somewhat *anxious* hope that the proceedings of its managers may be both liberal and prudent, and may be such as will tend to the cordial re-union of the largest number of its friends, and the securing it from agitation and dissension.

SERVICES IN THE SCHOOL-ROOM AT CLEATOR MILL.

1853. July 31, Rev. Franklin Baker, A.M., Bolton—Morning: The Improvement of our Days (Psalm xix. 2). Afternoon: Revealed Faith intelligible to Reason (John viii. 31, 32).

Aug. 28, Rev. John Wright, B. A., Macclesfield—Morning: The Christian Aspect of Sorrow (Luke xxii. 41—43). Afternoon: No Neutrality in Morality and Religion (Matthew xii. 30).

Sept. 25, Rev. Charles Beard, Hyde—Morning: The Deceitfulness of the Heart (Jer. xvii. 9). Afternoon: The Active and Contemplative Life (Luke x. 38—42).

Oct. 30, Rev. W. Herford, B. A., Lancaster—Morning: Looking to our Master's Eye (Luke xxii. 61). Afternoon: The Preciousness of Christian Love (Acts iii. 6).

Nov. 27, Rev. John Robberds, Liverpool—Morning: Quiet Devotion to his proper Duty, the highest object of a Christian's Ambition (1 Thess. iv. 11). Afternoon: The Things which veil the Light of the Gospel from the Hearts of Men (2 Cor. iv. 3, 4).

Dec. 25, Rev. J. Ashton, Preston—Morning: And all Flesh shall see the Salvation of God (Luke iii. 6)—Sacrament.—Afternoon: The Kingdom of God cometh not with observation (Luke xvii. 20, 21).

1854. Jan. 30, Rev. R. L. Carpenter, Birkenhead—Morning: The Soul and the World (Mark viii. 36, 37). Afternoon: Salvation by Hope (Rom. viii. 24).

Feb. 27, Rev. John Cropper, Stand—Morning: The Necessity for and Value of Religion (1 Cor. xiii. 13). Afternoon: True and false Shame (1 Pet. iv. 14).

March 27, Rev. John H. Thom, Liverpool—Morning: The Peace that passeth Understanding (Philipp. iv. 7). Afternoon: The Power of Christ to impart Spiritual Life (John x. 10).

April 24, Rev. R. B. Aspland, A.M., Dukinfield—Morning: Excuses for inattention, neglect and carelessness, with regard to Religion (Luke xiv. 18). Afternoon: The subject continued.

May 29, Rev. James Martineau, Liverpool—Morning and Afternoon.

June 26, Rev. C. Wallace, A. M., Altringham—Morning: The Necessity and Sufficiency of Divine Grace (2 Cor. xii. 9). Afternoon: Zeal, true and false: according to Knowledge, and not according to Knowledge (Rom. x. 2).

WARWICKSHIRE UNITARIAN TRACT SOCIETY.

The forty-seventh annual general meeting of this Society was held at Cheltenham, on Wednesday, August 24. The religious service was introduced by the Rev. W. A. Jones, of Taunton; and the Rev. Chas. Clarke, of Birmingham, preached from Ephes. iv. 1—3, recommending the unity which the apostle enjoined on Christians as unity of spirit, not of intellectual apprehension; and shewing how broad a basis for such unity is laid in the convictions which all Christians agree to cherish in connection with the practical influences and applications of their common faith.

At the meeting for business which immediately followed, the chair was taken by Henry Dangerfield, Esq. Besides those resident at Cheltenham, ministers and other friends were present from Birmingham, Bridgewater, Coventry, Cradley, Evesham, Gloucester, Kidderminster, Stourbridge and Taunton. Among the minutes of the Committee's proceedings during the past year, were recorded grants of Tracts, in each case to the value of one pound, to the congregation at Kingswood, through Mr. E. T. Greves; to the Rev. A. W. Worthington, of Stourbridge, for a Sunday-school Library in connection with his congre-

gation; to Mr. John Collyer, of Birmingham, for distribution in his commercial journeys; to the Rev. W. Sutherland, of Flagg, near Bakewell, to aid him in his missionary labours; and to the Rev. W. Cochrane, of Cradley, for distribution in connection with a course of doctrinal lectures which were in process of delivery in his chapel. The Treasurer's account shewed a balance in hand of £21. 0*s.* 4*d.* The Catalogue of Books and Tracts comprised 140 articles, 34 of which were entirely new, and among them several of great interest in connection with either the occasion of their publication, the names of their respective authors, or their eminently practical and seasonable character. The following resolution of the Committee meeting on the 23rd of June, was heard with deep interest:

"That this Committee cannot meet on this the first occasion since the event, without desiring to record their deep sense of the loss which this Society has sustained by the death of the Rev. John Kentish; who was one of its original Founders, and who, from the time of its foundation to the end of his life, was always one of its most enlightened, active and zealous supporters. His punctual and assiduous attention to the welfare of this Society, manifested his abiding conviction of the importance of sound religious knowledge to the promotion of virtue and piety, and exemplified the fidelity and diligence with which he employed even the humblest means of advancing the sacred cause of Christian truth and righteousness;—nor can this Committee refrain from expressing the earnest desire that his example in these respects may long be gratefully remembered and faithfully followed by all to whom the interests of this Society are now entrusted."

A letter from Mrs. Kentish was read to the meeting, expressing the gratification she felt in receiving a copy of this resolution. After the reading of the minutes, the meeting proceeded to acknowledge the services of Charles Clifford, Esq., and of the Rev. Samuel Bache, as respectively Treasurer and Secretary of the Society during the past year, and requested the continuance of them for the year ensuing. The warmest thanks of the meeting were presented to the Rev. Charles Clarke for his most earnest and encouraging discourse, a copy of which he was requested to place in the hands of the Committee for publication. Several new subscribers were admitted; and the following resolution, moved by the Rev. John Gordon, of Coventry, and seconded by the Rev. W. A. Jones, received the cordial response of the meeting:

"That this meeting desires to express to the Rev. William Forster, of Kentish Town, its sincere congratulations on the position he has lately assumed in favour of Religious Liberty and Christian Truth; and while it offers to him its deepest sympathy in the sacrifices he has made, it cherishes the most hearty wishes for his success in the labours he has undertaken, and in which he is so earnestly engaged."

About thirty members and friends of the Society, ladies as well as gentlemen, afterwards dined together under the able presidency of the Rev. John Dendy. After the usual loyal toasts had been duly honoured, the Rev. John Gordon, in a very luminous and powerful address in connection with the ever-memorable sentiment, "Civil and Religious Liberty all the world over," took occasion to remind the meeting of the great anniversary on which it was then assembled, and of the immortal memory of the Two Thousand martyrs and confessors who had so nobly illustrated the principles by which Christian truth and righteousness, peace and charity, have been and are still being promoted. Mr. Bache gave a detailed exposition of the principles and objects of the Warwickshire Unitarian Tract Society, and then called the attention of the meeting to the noble and effectual protest which the Cheltenham congregation continued to maintain against the erroneous doctrines and ecclesiastical assumptions by which they were surrounded; concluding with the expression of ardent wishes for the success of their youthful minister, and with a grateful acknowledgment of the services and sacrifices which Mr. Thomas Furber, of Cheltenham, had for many years past rendered in that important town to the cause of Christian truth, freedom and charity. Mr. Furber's lively, dramatic, and deeply interesting review of his personal experience and exertions cannot be recorded, but will not soon be forgotten by those who heard it. He was followed by the Rev. Timothy Davis, of Evesham, in some brief but affecting remarks suggested by the reverential notice of the memory of the late Rev. John Kentish; and soon afterwards, a cordial

vote of thanks to the Rev. John Dendy, for his efficient services as Chairman, terminated the proceedings of this very numerous, animated and encouraging meeting. B. B.

TESTIMONIAL TO THE REV. A. M. WALKER.

A deputation consisting of the officers of the Wareham Mutual Improvement Society, waited on the Rev. A. M. Walker, on August 2, to present him with a testimonial of their esteem.

Mr. Groves (the Librarian of the Society), in presenting the testimonial, expressed on his part and on that of the members of the Society generally, the sincere regret felt at the necessity which had deprived them of the services of a gentleman who had done so much, both in private and public, not only for the interests of the Institution, but for the welfare of the town generally; and expressed a wish that Mr. Walker would look not so much to the intrinsic value of the testimonial (which he regretted was not more worthy of his acceptance), as to the expression of esteem and regard thereby conveyed to him. He and the Committee felt the greatest pleasure in performing the duty with which they had been entrusted; and they had no doubt that this small tribute of regard would often recal to his memory those useful hours which he (Mr. Walker) passed in the Class-room, when he laboured so kindly in instructing the young men of the Institution; and in conclusion, they would beg to convey their earnest and heartfelt wishes for his future health and happiness. The deputation then presented Mr. W. with a handsome Silver Ink-stand, with this inscription:

"This Silver Ink-stand is presented to the Rev. ALEXANDER M. WALKER, by the Members of the Wareham Mutual Improvement Society, as a token of their respect, and in acknowledgment of his services as the Founder and zealous Supporter of the interests of the Institution.

"G. E. FARR, Hon. Sec.

"August 1, 1853."

On the presentation of the Testimonial, Mr. Walker made the following reply:

"To the Committee of the Mutual Improvement Society.

"Gentlemen,—I receive with considerable satisfaction, more especially as it was wholly unexpected by me, this handsome and useful token of the esteem and regard of the members of the Mutual Improvement Society, which they through you now present to me; and I assure you it is a source to me of no small pleasure, to see that my efforts to promote the moral and intellectual improvement of the poorer classes of the town have not only been crowned with a success far beyond my utmost expectations, but that they have thus been deemed worthy of your approbation.

"I earnestly hope that the good work now begun will go on and prosper, and that the gentlemen of the town, in conjunction with the ministers of religion, whose duty above all others it is to cherish and extend the usefulness of the Institution,* will do their part in sustaining and carrying out its best interests; but if they should neglect the obligations which in this respect they owe to society, and which the law of Love—that great law which rules the universe—imposes on them, then I feel confident, from observation and experience, that the members of the Society will, unaided, with the characteristic energy of Englishmen, have sufficient self-reliance not only to prevent its falling, but to conduct its affairs ultimately with undoubted success.

"I had hoped to live many years of usefulness among you; but ill-health, which but few of us perhaps can escape, seized me at a time when I least expected it, and now compels me not only to resign the exercise of my sacred office, but to leave this little and improving town,—which I do with the greater regret as I have in it many kind and attached friends, with whom I have lived during my ministry on terms of the closest intimacy. But the ways of Providence are inscrutable; and to it, however bitter the cup may be which we may be called on to drink, we ought ever, with the wise and good of all times, to bow with submission and resignation.

"From my heart, Gentlemen, I thank you for this tasteful present, and especially for the expression of esteem that accompanies it; and be assured wherever my lot in life may hereafter be cast, I shall take a deep and solemn interest in the welfare not only of the Society, but also in that of the town, and shall ever hear with heartfelt pleasure of its growing prosperity and moral improvement.

"I am, with great respect, yours faithfully, ALEXR. M. WALKER."

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* The above remark is made in consequence of the clergy and Dissenting ministers of the town refusing to co-operate with Mr. Walker in the formation and management of the Institution.

MINISTERIAL RESIGNATIONS AND CHANGES.

Rev. Timothy Davis, of Evesham, in an address to his congregation, dated July 14, intimated to them that he proposed, in consequence of the growing infirmities of age, on Lady-day next, to resign the pastoral office which he had held amongst them about 34 years. The address expressed the venerable pastor's gratitude for the harmony which had subsisted among them for so many years, and for the numerous marks he had received of their kindness and candour. A reply of a very affectionate and devout character was forwarded to Mr. Davis, signed on behalf of the congregation by Mr. John New. Mr. Davis's ministerial life began in the early part of 1799. He has abundantly earned an honourable release from the labours of the ministerial office.

Rev. Franklin Howorth, after a connection of 22 years with the Unitarian congregation of Bury, in Lancashire, has resigned his office amongst them. A deputation from the congregation, accompanied by some of the Trustees, earnestly entreated him to withdraw his resignation, but without success.—The congregation has since, by an unanimous vote, elected Rev. John Wright, of Macclesfield, to the vacant pulpit, and that gentleman has accepted the invitation.—Mr. Howorth has since opened a place of worship in Bury for free and unsectarian Christian worship. We regret even in appearance to lose from the Unitarian denomination so good and zealous a Christian labourer as Mr. Howorth, but trust that practically there will be no wider separation between him and other Unitarian congregations, than between us and the ministers and flocks of the Domestic Mission. For the holy labours of a Domestic Mission, Mr. Howorth possesses peculiar qualifications, and here his zeal on behalf of the Temperance reformation will find an almost boundless field.

OBITUARY.

1853. February 10, at Clevedon, W. D. Champion, Esq., in the 64th year of his age. Mr. Champion was a native of Bridgewater, where for the greater part of his life he resided, and for a long period was engaged with the affairs of a large and important business in the town, which he conducted in conjunction with his friends and relatives, Messrs. William and John Browne. Obliged, in consequence of ill-health, to retire from this connection, he spent the last ten years of his life in Bristol, where he was beloved and respected by all who knew his worth and were in habits of intercourse with him.

Mr. Champion was educated in the popular faith, and brought up in the worship of the Church of England. In early manhood, however, his attention was directed to the Unitarian controversy, and with that energy and promptitude for which he was remarkable in all that he thought it his duty to do, he gave himself no rest until he had acquired a thorough knowledge of the subject, and was prepared to form a judgment on the great and important questions in debate. Much as he was occupied, he found time, by rising early and sitting up late, for the close and serious study of the Scriptures, and other books in illustration and defence of Unitarianism. And the result was, a firm and enlightened conviction of its truth and excellence, which never wavered, but was his support and consolation to the last. Mr. Champion was much aided in his religious inquiries by Mr. Browne, of Bridgewater, one of the noble old Presbyterian race, a person of calm judgment and sober thought, thoroughly informed on all points relating to Unitarian opinions, a diligent reader of the Bible, and well fitted to be the adviser of a young man earnestly seeking to know the will of God, and to do it. We can only remember him in his venerable and beautiful old age. But even then, his eye would kindle and his heart warm whenever he spoke of those doctrines to which he had so long given his cordial assent, which he saw running through the *Old* Testament, and confirmed in the *New*, and which he was persuaded were intimately associated with the cause he so ardently loved—the cause of freedom and of human progress.

Mr. Champion from his earliest years was a great reader, and devoted to the pursuit of knowledge. As a child, his love of books was a passion, and all that could be justly devoted to their purchase was cheerfully employed in gathering round him those volumes which would

bring him into communion with the thoughts of the greatest minds, and aid him in the work of self-culture. Fifty years ago, the means of acquiring sound and useful instruction were not what they are now. And on looking at the little library of choice books which he collected whilst quite a boy, and to which he was always accustomed to refer with delight, we have often felt that it could only have been by efforts and sacrifices such as are not often required from youths in our day, that he succeeded in the accomplishment of his wishes. In the best sense of the words, his mind was a refined and cultivated one. He possessed extensive information on the history of his own country, on many branches of science, and on questions of political economy. And we have seldom met with any person more familiar with the productions of the best English poets, from Shakespeare down to those of his own day. In his youth, Coleridge, Wordsworth, and Southey were for a time in the neighbourhood where he resided, and he was personally acquainted with more than one who had been in habits of intimacy with them. This no doubt led him to take an interest in their early poems, many of which he treasured up in his mind whilst the power of memory continued.* His retired mode of life and invalid habits, and a constitutional reserve, which always made him slow to speak before strangers, prevented many from knowing how pleasant and intelligent a companion he could be. And those who saw him only in the weakness and infirmity of late years, could have no just idea of what, intellectually, he once was. His love of verse never left him. In his early days he was a frequent contributor to a Magazine which, we suppose, has long ceased to exist,* but which would seem to have been much employed by the young men of the West of England, forty years ago, for the publication of their poetical and other effusions. It was, no doubt, very useful in stimulating their literary tastes and promoting a desire for improvement amongst them.

The moral qualities of Mr. Champion were of a high description. He was one of those with respect to whom we almost instinctively feel that anything mean or wrong cannot be associated. His rectitude was unbending. It has sometimes appeared to us, indeed, that he was stern and severe, when instances of a departure from integrity came before him. A more scrupulously truthful man we have never met with, nor one whom we could be more confident might be entirely trusted. Not naturally a person of emotion, he might sometimes be thought cold and wanting in cordiality. But he often *felt* deeply when he *said* nothing, and was very sensible of the kindness and affection which were shewn him.

When he was comparatively young, disease assailed him, and he was consequently prevented from taking any prominent part in the affairs of his native town. But his interest in the cause of liberty and benevolence was ever lively, and he cheerfully and generously contributed, according to his power, to aid its advancement. When the hand of Reform reached the old Corporations of this country, he was one of those first chosen by the burgesses of Bridgewater, under the new law, to carry out its provisions there. Averse as he was to the undertaking of such a duty, and unfitted, by his enfeebled physical condition, for any public office, he yet sacrificed his own feelings, when he was told that he *ought* to accept the honour put upon him. And it was characteristic of the man, that he not only appeared, whenever he could do so with safety, at the meetings of the Town Council, but that he entered upon a strict and careful investigation of the origin and history of the property of the Corporation,—a work demanding much labour, but one for which his clear and orderly mind, and his accurate know-

* During his residence at Nether Stowey, Coleridge preached at Christchurch chapel, Bridgewater, and we have heard one of the aged members of the congregation often speak of the effect produced upon her mind by his appearance and the character of his discourse; but especially by the wonderful copiousness of his words,—"the torrents of happily-expressed language" in which he poured forth his thoughts. Coleridge, at that time, it is well known, was thinking of entering the Unitarian ministry. But it does not appear that his religious opinions were ever really in accordance with Christian Unitarianism. He says that he owed his return to "the faith," to his having gone much further than the Unitarians. It seems to us that the strong dislike with which he afterwards regarded what he called "Socinianism," evidently arose from his aversion to the philosophy of Dr. Priestley. And the orthodoxy which he at last professed, would scarcely bear any very rigid comparison with the creeds and articles of Trinitarian churches.

* The Weekly Entertainer.

ledge of figures, admirably fitted him. The Report prepared by him was printed by the Council, and must always be a book of great value to those whom it concerns. For the labour he thus devoted to the public good, Mr. Champion received the thanks of the Council. But the application and mental excitement involved in it were injurious to his health, and he was glad to retire again to the privacy from which he had been unwillingly drawn.

There have been comparatively few persons, we should think, to whom a larger share of physical suffering has been allotted, than to him of whom we now write. Intervals of ease he enjoyed, and seasons of freedom from pain were granted him. But for many years he was never for any long period free from the evils incident to sickness. And we never heard him murmur, or betray by any sign a want of the patience of endurance, or of submission to the Divine will. We have seen him tried by various forms of disease, and under circumstances of weakness and anguish which no words of ours could describe; but it was rarely indeed that he spoke of his suffering. He was always resigned, always even cheerful, and had ever a smile of welcome, if he had not the power of utterance, for those who approached him. He said but little about his religious feelings. But his trust in the Divine wisdom and goodness was strong and abiding, and his firm faith in the gospel shed a steady and serene light upon his path, and enabled him to see a Father's love in all that befel him. God gave him a heavy burden to bear, and he bore it faithfully and well. He was gentle, peaceful, and rationally devout. He had no fear of what lay before him, never yielded to bodily weakness when it could be resisted, but always humbly and meekly bowed his head when he could struggle no longer. We would not say of him that he had no faults and imperfections; but when we look back on what he was, he appears to us to be as free from them as any of the excellent of the earth whom it has been our privilege to know. He had never walked in the counsel of the ungodly, nor stood in the way of sinners. And his rejoicing was this, the testimony of his conscience, that in purity, simplicity, and sincerity, his conversation had been in the world.

A disciple of Dr. Priestley, Mr. Champion regarded the mind and character of that great man with reverence and admiration. To *his* writings he felt that he was largely indebted for those religious convictions which were his solace and stay; and he lamented that there should be any tendency amongst Unitarians to lose sight of the claims of such a man upon their grateful remembrance, for his ardent and disinterested pursuit of truth, and the fearless and consistent manner in which he avowed and maintained his opinions, and suffered for what they believe to be the truth as it is in Jesus.

In all that pertained to the support and diffusion of a pure and scriptural theology, Mr. Champion was ready to co-operate. As long as he was able, whenever his health permitted, he rejoiced to unite in public worship with his fellow-christians of a common name and faith. And for many years he devoted himself to the management of the affairs of the Bridgewater congregation.

What must be the issue of his maladies was long evident, but it was contemplated by him with the most entire serenity. Of death he could speak as calmly as of nightly rest. With regard to the future world, he was persuaded that what was best for him *there*, as well as *here*, would be appointed by his heavenly Father, and that under His direction all must be well. But he had no anxious, restless desire to leave the present scene. He considered it his duty to use every means within his reach for the prolongation of his earthly life, and had much quiet enjoyment amidst all his bodily affliction. It was said of Mrs. Ware, that if she had been asked what she would do if she knew she were to die to-morrow, her reply would have probably been, "That which I am doing to-day!" And in the same spirit, we are sure, would Mr. Champion have responded to any similar inquiry. From season to season he superintended the operations in his garden, under the impression that when the seeds which he saw placed in the earth sprung up, he would be in the grave. But still he would remark, "They will bloom for others;" and a beautiful flower was an unspeakable delight to him to the last.

The proverb sweetly says, that "God tempers the wind to the shorn lamb." And the pious mind will discern some ray of brightness in the darkest hour, and see proofs that God has not forgotten to be gracious even under the most sorrowful dispensations of His providence. Much though there was of trial in the life of Mr. Champion, there was also much of blessing. He had been summoned to the endurance of severe and long-continued suffering; but he was peculiarly favoured in the mitigations afforded

him, and especially in the unwearied, affectionate, devoted care and love with which his sickness was solaced, and his wants and wishes were met. All the days of his life did goodness and mercy follow him, and they were equally manifest in the manner of his removal. At his own express desire, he was taken to the sea-side, and for a short time he seemed better for the change. But not many days passed ere he heard the Father's voice calling him away. His faculties remained unclouded, and he was free from acute pain. When he could no longer speak, he shewed how grateful he was for the attention that was paid him, and how tranquil and happy he must have been within. In the early morning, as the sun, whose rays he always gladly welcomed, shone in upon his dying bed; in the beautiful little village to which he had for years been accustomed to repair, and which he loved so much; surrounded by those who were dearest to him, and conscious of their presence to the end,—the spirit left its earthly tabernacle and returned to God. We have read of the death of some good men on whose countenances immediately after dissolution appeared the very "rapture of repose." It was so in this instance. We knew his opinion had been that not until the day of the resurrection would the soul enter upon the bliss of immortality; but it seemed to us as though the glories of the world to which he was going had beamed upon him in his passage through the valley of shadows, and that the "expression of holy surprise was left on the lifeless clay."

July 23, at Glyn Garth, in the Isle of Anglesey, North Wales, in the 52nd year of his age, Salis Schwabe, Esq., of Crumpsall House, near Manchester.

A foreigner by birth and education, the accidental death of an elder brother made him a resident in Manchester, where he became a remarkable instance not only of the rapid accumulation of wealth, but of the objects for which wealth should be sought, and the ends to which it should be applied. Endowed by nature in a remarkable degree with those habits of calculation and prudence which are the most essential requisites of great commercial success, no man was ever further removed from that absorption in the pursuit of wealth, either apparent or real, which is too often, though with remarkable and brilliant exceptions, its attendant and characteristic. An admirable man of business, he possessed likewise the rarer and far higher qualifications which led him to an exact appreciation of the extent to which the objects of business should legitimately be carried, and of the manner in which its pursuit may be, and ought to be, kept in its due proportion to other objects, not interfering with, but aiding and actively subserving, the nobler objects of truth, knowledge, benevolence and charity. But perhaps one of the most pleasing traits in Mr. Schwabe's character was the manner in which prosperity left him perfectly unchanged. Though he greatly enjoyed and largely cultivated the pleasures of really intellectual society, he never valued the mere ordinary advantages of what is termed a position in society, or departed a hair's-breadth from his course to obtain them. Everything about him was liberal and handsome. His hospitalities and his charities were extensive. Yet, on the one hand, no act of his was ever marked by ostentation; on the other, he adhered with quiet and honourable firmness to the forms of worship of Unitarian Christianity, which from conviction he had adopted, and to the scarcely less unpopular doctrine of combined secular and separate religious instruction, in which he recognized the sole effectual guarantee for the principles of religious liberty. In the latter, his honest sagacity led him to recognize and support the importance of a principle in which it happened that most of those with whom on many occasions he acted, and with whom he generally concurred in opinion, held views by no means so decided as his own. Honourable and firm, yet unobtrusive, in maintaining the opinions which he held, he formed those opinions for himself, and took them upon trust from no man. Yet he mixed largely with men of all opinions. He seemed, indeed, to act in practice very much upon the opinion that social intercourse ought to depend upon moral and intellectual qualifications, not upon the accidents of worldly position. Such was, indeed, the leading characteristic of his social and hospitable home, and we write with vivid recollections of the kind and cordial welcome which there awaited all alike. There the ministers of his own denomination met the bishop of the diocese. There Lord Murray, the last survivor in Edinburgh of the society to which Jeffrey, Brougham, Horner and Sydney Smith belonged, and delightfully uniting recollections of the old school of liberal politicians with warm interest in the best projects of the new one, met the men who had established the Anti-Corn-Law League. There the historical and theological learning of Chevalier Bunsen, the representative in England of the Court of

Prussia, might be found adorning a circle which was open upon equal terms to Mr. Wright, the prison philanthropist, engaged during the day in the labours of an operative. And there, in a different but still congenial sphere, the accomplished Swedish songstress, who during two or three years fascinated the ears of our countrymen, shewed how her transcendent powers of delighting vast assemblages could combine with the grace, the dignity and the modesty, which form the charm of woman in private society.

Amongst those who knew him in the intercourse of society, Mr. Schwabe will be remembered with recollections such as these. In a wider circle, the influence of his character will be felt, as an example not merely of the rapidity with which wealth and worldly station may in a great and liberal community like Manchester be acquired by honourable industry, but of the respect which wealth does not command, which even the active benevolence which Mr. Schwabe so largely possessed cannot alone give, and which can be earned to the extent to which he enjoyed it, only by an earnest, honourable and truthful career. It may not perhaps be generally known, that on the vacancy in the representation of South Lancashire, caused by the retirement of Mr. Henry in 1852, Mr. Schwabe was (after the seat had been declined by Mr. Bazley) looked to as his successor. But the circumstance that the naturalization of a foreigner by Act of Parliament does not confer the right of sitting in Parliament, prevented the idea being further entertained. Mr. Schwabe was a magistrate for Lancashire and a deputy-lieutenant of Anglesea.

To this just and graceful tribute to Mr. Schwabe's character, we add another, which has already appeared in print (*Manchester Guardian*), and which is attributed to the pen of his friend and pastor, Rev. J. J. Tayler.

In our impression of Wednesday last we briefly noticed the sudden illness and unexpected death of this excellent man. One who enjoyed so large a share of the esteem and affection of his fellow-citizens, and filled so prominent a place in the public institutions of the great community with which he was connected, should not, however, be allowed to pass away without some fuller tribute to his memory. A task so delicate and difficult as a thorough analysis of character we do not, indeed, venture to undertake. In every composition of humanity there is an intermixture of nobler and frailer elements—of lights and shades crossing and qualifying each other, and leaving in the best of minds a somewhat chequered result; which no fellow-mortal, conscious of the kindred infirmities of a common nature, will presume to judge, but will leave humbly and reverentially to the unerring sentence of the Great Being, who "knoweth our frame and remembereth that we are dust." The secret things which belong to Omniscience, it is not for us to explore. What we here propose simply to delineate, are those great outlines and prominent features, that general physiognomy of character, the only accessible indication of the soul within, which stood forth conspicuous to every eye in the broad sunshine of public life, or attracted the sympathizing regard of friends under the softer light of social intercourse.

Mr. Schwabe was born in the first year of the present century, at Oldenburg, in the north of Germany, and received the chief part of his education at Hanover. At the early age of 17 he was removed to Glasgow, where he commenced his commercial career. About the year 1832, he came to Manchester, and established there and in the immediate neighbourhood—in the first instance, we believe, with a very small capital of his own—the great manufacturing and mercantile concern, which his distinguished ability, his cultivated taste, and his calm energy, uniformly under the guidance of high moral principle, and actuated by a generous largeness of spirit, converted at length into a mine of almost princely wealth. His example in this respect is of inestimable value, and should be earnestly held up to imitation. It teaches us how truly noble the function of a merchant and a manufacturer may become, under the influence of a noble mind; what a genuine aristocracy, what an embodying and realization of all that is best in humanity, may be developed out of the industrial elements of society; how compatible is the successful pursuit of riches with stainless honour and high-minded liberality; with superiority to every sordid feeling and crooked practice; with the living power and daily operation of the Christian spirit; how wealth itself—to thousands so fearful a snare and so deadly a corruption—may be changed into a fountain and channel of widespread blessing, when it is applied under the direction of an earnest moral purpose, dispensed with thoughtful benevolence, and enjoyed with elegant simplicity and purity of mind!

In the public charities of Manchester, Mr. Schwabe took an enlightened and mu-

nificent interest. He was among the earliest to attempt the introduction of a superior class of lodging-houses for the health and comfort of the wayfaring poor. Of the enlargement and improved accommodation of the Manchester Infirmary, and of the separation from it of the asylum for patients suffering under mental disease to a more retired and salubrious site at Cheadle, he had been from the first a zealous promoter; and of the latter institution he was to the day of his death the treasurer. One of the last acts of his life was the offer of a large annual contribution to the support of a reformatory school for juvenile offenders. Schools everywhere he liberally encouraged and assisted. In the recent movements for the extension of popular education, of which Manchester has been the centre, Mr. Schwabe, with the quiet firmness which bespoke strong conviction, but at the same time with the conciliatory courtesy which disarmed the hostility of opponents, attached himself to the party which recognizes secular education as the only fit subject for legislative enactment, and would leave religious instruction to the spontaneous, though not the less unfailing, zeal of different religious denominations. To him, as the most prominent representative of the views of this party, the Rev. C. Richson addressed the pamphlet in which he defended the different principle proposed as the basis of the Manchester and Salford Education Bill. Of the amount of secret charity administered by this truly benevolent man, we have reason to believe that the public could form no adequate idea. Young persons commencing business with slender means, worth and industry struggling against difficulties, never failed to excite his sympathy and to receive his prompt and generous aid. In all efforts to elevate the character and improve the taste of the particular branch of industry with which he was immediately connected—and generally to spread the influence and promote the appreciation of higher art—he ever actively and zealously participated. Wherever, indeed, he could serve the interests of the great commercial fraternity to which he belonged, though his own might not be directly concerned, his time, his influence, his personal exertion, and his purse, were ungrudgingly offered. Numbers who have largely benefited by his ready and diffusive kindness, will now perhaps learn, for the first time, the whole extent of their obligation, by the event of his death.

In his promotion of objects calculated to advance the improvement and happiness of society, never was a man less influenced by selfish or sectarian considerations. His charity was large and catholic. Where good was to be done, or human sorrow and suffering to be assuaged, he knew no distinction of race or creed. He felt the sacredness and acknowledged the claims of human brotherhood in its widest sense. The simple presence of misery touched his heart, and unlocked at once the treasures of his overflowing bounty. Yet with all this breadth of spirit, he was not chargeable with that indifference to principles—to the right or wrong of opinions, political and religious—which is one of the morbid symptoms of the lax and shallow liberalism of the day. He had his convictions; and he avowed them, and acted on them. In politics, he loved his fellow-creatures too well, and saw too clearly the intimate connection of good laws and just government with human happiness, not to be a warm friend to liberty and social progress: but in the entertainment and expression of these views, he was moderate and wisely cautious. He knew that true and durable liberty must have its roots in the moral condition of the people; and therefore to elevate that condition was his first aim. His enlightened estimate of social wants, and the practical insight which he gained from his commercial experience, led him, as might have been expected, to join heartily in the great effort for liberating the industry of the country from the heavy tax on human food. Soon after the achievement of that important measure, he accompanied Mr. Cobden on his continental tour, and was a delighted witness of the interest and enthusiasm which the enunciation of his friend's economic principles excited, among the educated portion of the mercantile classes even of Italy and Spain.

Not bound by the hereditary ties of parentage and education to the outward profession of Christianity, his acceptance of that faith was the result of sincere and deliberate conviction. That worldly motives had not swayed him in this act he proved by his decided adoption, and by his open, consistent avowal, of that form of Christian belief which offers no worldly advantages to its adherents, which brings with it no earthly recompence but the simple consciousness of fidelity to conviction, and not seldom is exposed, through prevailing misapprehension, to the harsh or unfriendly construction of worthy and religious men. Mr. Schwabe was too widely conversant with the world, and mixed too much with persons of all ranks and all opinions, not to know this;

and no one appreciated more highly, or enjoyed more keenly, the pleasures of refined and cultivated society: but it did not deter him from choosing the path of simple truthfulness and honesty. Yet no man was more universally respected, or lived on terms of more agreeable intercourse with persons of all persuasions, and of the highest social position. The world took him, as ultimately it takes every man, at his own manly estimate of himself. It saw that he respected the freedom and independence of his own mind; and even where it could not share his convictions, it honoured the mental integrity which formed them, and approved the spirit in which they were professed. His example only adds another to the thousand proofs which every day affords, that quiet consistency of conduct, even in the face of strong prejudice, is the surest passport to the world's confidence and esteem. It only requires a small effort of moral courage in the first instance. The subsequent course soon becomes comparatively smooth, and, as life advances, is increasingly honoured.

Few lives seemed to combine more of the elements of human felicity than that which has just closed: an ample fortune, refined tastes, virtuous aims, a home full of love, amiable and promising children, a wide circle of attached friends, an honoured position, and rising influence in the world. If any cares threw a transient mist over the brightness of this atmosphere, they were such as Providence, to equalize the allotments of mortality, permits to ascend at times out of the very luxuriance of the lap of prosperity—inevitable effects of the redundancy of wealth itself. They were such as cannot be wholly disjoined from the deep and even oppressive sense, which the best minds most acutely feel, of the responsibility which attaches to the enjoyment of so vast a trust—from the anxious questioning which the heart cannot always answer to its entire satisfaction, whether that trust has been wisely and faithfully applied—from the sensitive and almost morbid consciousness of the evanescence and uncertainty of all human possessions, by which those whose earthly prosperity rests on the broadest foundations, and towers to the grandest height, are often, through a mysterious nemesis, most deeply and painfully affected. If we could only get at the secret workings of the human breast, a book of deepest pathos might be written on the sorrows of prosperity. Even in the brightest and proudest day, "the heart knoweth its own bitterness." When the world is loudest and most sincere in its congratulations, the humbling reflection springs up with proportionate intensity within—"I am but a man." Such visitations of holy and chastening sorrow it is not to be supposed—it is not even to be wished—that the best and purest of fortune's favoured children should altogether escape. In these sadder and more solemn moods of thought, the excellent person whose character we thus imperfectly attempt to trace, sought the counsel and loved the society of humble and earnest men, occupying a very different social position from his own, in whose free converse he could renovate and strengthen the genial feelings of our common humanity.

Of a life so kind and pure and good, so richly endowed with the means, and so instinct with the spirit of benevolence, so teeming with countless germs of undeveloped blessing—it might have seemed to the eye of human wisdom, that the termination must as yet be afar off. The main toil and conflict and anxiety of the world were over and gone; the harvest of early industry was ripening into glorious abundance; a rich and sunny autumn lay full in view; health and cheerfulness reigned in a happy home; children were growing up under the delighted eye of parental affection; good men poured in their tribute of respect and sympathy from every side; the honours of the magistracy came unsought; dependents and domestics rejoiced in their daily experience of a kind master's indulgent care; a princely abode, stored with every elegance which refined art and liberal expenditure could procure, and embosomed in a terrestrial paradise, had just sprung up at his command, with gardens and pleasure grounds spreading their labyrinthine loveliness around it, and waiting but the last touch of his creative hand to expand into the full symmetry of the perfect design; when—such is the deceitfulness of human hopes and the evanescence of earthly possessions—in one short week disease achieved its rapid and fatal work, and the eye which had dwelt, not without fond and anxious anticipation, on this scene of enchantment, was sealed in death. The cup of human bliss was full; it was just raised foaming to the expectant lips, when an invisible hand came forth and dashed it to the ground. Poets and moralists have said beautiful and touching things on the vanity of life and the uncertainty of its blessings; and these things they have said so often, however well, that we hear them as matters of course, and rarely take them to our hearts. But a single example, like

that which we have just recorded, coming within the range of our individual experience, and brought home with painful realization to our personal conviction, preaches the great truth with a thrilling eloquence which the most thoughtless cannot for the moment entirely resist. And it is well that such a truth, so solemn and so awakening, should at times be more distinctly proclaimed in this vast tumultuous arena of worldly ambition and selfish strife. We do not pronounce wealth itself utterly worthless; for, if we did, we must condemn the industry and the foresight of which it is the just and natural fruit, and with which so many virtues and such varied talents may be associated. But there is a reality deeper and grander than all these outward things, which lies behind them, and connects them with invisible realities; which interprets their moral significance, and reveals the spiritual ends from which alone they derive their value and dignity. Wealth acquires all its beauty from the faithful using of it for God's purposes, and, when its possessor dies, from the broader and brighter lustre which it casts on a name, blended with the memory of generous and noble deeds, and enshrined in the affections of grateful and approving men.

August 2, at Liverpool, in the 57th year of her age, Jane Elizabeth Hornblower, relict of the late Rev. Francis Hornblower, of Nantwich, and youngest daughter of the late Wm. Roscoe, Esq., of Liverpool.

August 2, at her house in the Abbey Green, Chester, aged 91, Martha, widow of the Rev. James Parry.* She was the youngest child of John Kenrick, Esq., of Wynnhall, near Rhuabon, and granddaughter of the Rev. John Kenrick, of Wrexham. In the last years of her protracted life, bodily infirmity had impaired the active energies which were so conspicuous in her earlier days; but her mental faculties retained their clearness and much of their characteristic vigour to the last, and her dismissal from the world was peaceful and without pain. Nor had age in any degree chilled the generous and kindly affections which had prompted her on many occasions to sacrifice her own ease and comfort to the welfare of those to whom she was attached. She had known vicissitude and trial; but difficulties were overcome by the clear judgment and strength of character which she displayed in all the emergencies of life, and trials were borne with a cheerful spirit, strengthened by religious faith. She had early embraced Unitarian sentiments, influenced, no doubt, by the example of her brother, the Rev. Timothy Kenrick, to whom she was warmly attached, and to whose young family she fulfilled the duties of a mother while he continued a widower.

She was interred in the same grave with her husband, in the Dissenters' burial-ground at Wrexham, one of the oldest Nonconformist cemeteries in the kingdom, containing the monuments of her family from the year 1691 downwards. A funeral sermon was preached, on the Sunday following her death, in the Unitarian chapel, Chester, by her nephew, the Rev. John Kenrick, of York, from Eccl. i. 4—"One generation passeth away, and another generation cometh."

Very early on the morning of 12th of August, in the 58th year of his age, at his residence in Staffordshire, Robert Philips, of Heybridge, Esq.

The family of Philips has so long held a conspicuous and influential position amongst the English Presbyterians, that the name of the individual whose awfully sudden decease it is now our melancholy duty to record, will awaken, even in the hearts of those who did not personally know him, many grateful recollections of eminent services to the party and denomination to which he attached himself, and in those who enjoyed that happiness, emotions of tender and profound regret. Few men, indeed, will have passed away amidst so deep and wide-spread a feeling, not simply of respect and esteem, but of affectionate regard. The kindliness of his disposition, the sweetness of his temper, the vivacity of his character, his gentleness and urbanity, made him always welcome in society; whilst the more solid qualifications of intelligence, activity, integrity and steadiness to his early friendships, soon secured to the agreeable companion a warm and enduring affection. Nor was it amongst his equals only that he made himself a favourite; he had generally a kind word and a pleasant bearing for the humblest person with whom he came in contact. In politics, he was throughout life, in the highest and best sense, thoroughly liberal,—holding his opinions, however, without violence or animosity to others. Educated amongst the English Presbyterians, he adhered with undeviating moral courage and consistency to the undisguised profession of the principles of civil and

* See C. R., 1848, p. 384.

religious liberty, and the general tenets of that denomination, but without suffering them to interfere with his cordial intercourse with those of a different persuasion. He was generally ready with his assistance to schemes of public and private beneficence, and his house was a model of liberal, but unostentatious, hospitality. How prudently he directed his household—how wisely and carefully he discharged his duties as a parent and the head of a family, those who knew him familiarly in those relations can well attest. As a public man, Mr. Philips was principally known by his close connection with the Manchester New College, formerly of York, and now of London, in which he received his education, and of which he was the President at the time of his decease; but though at the head of an extensive commercial establishment, he did not live solely for himself; and the offices of friendship, and the discharge of many public and private trusts, gave ample scope for the employment of his time and talents in the service and for the advantage of others.

August 13, at the house of Rev. Dr. Hutton, Derby, aged 23, MARY EMILY, eldest daughter of Caleb E. LANGDON, Esq., and granddaughter of the late Rev. T. Langdon, of Leeds.

August 14, at the Old Kent Road, London, in the 94th year of her age, HANNAH, relict of the late Joseph MARTIN, and youngest daughter of the late William Blackmore, Esq., of Pittlesden House, Tenterden, Kent.

August 21, at the residence of her husband, Edinburgh, JANE, the wife of Mr. John Davies TAGART.

In April last, at Geelong, New South Wales, CHARLES, second son of the late John TOWGOOD, Esq., of Clement's Lane and Upper Bedford Place.

MARRIAGES.

August 4, at the Presbyterian chapel, Styal, by the brother of the bride, GEORGE HARDING, Esq., barrister-at-law, Manchester, to MARTHA, youngest daughter of the late Peter COLSTON, Esq., of Leicester.

August 10, at Prince's-Street meeting-house, Cork, by Rev. Thomas Hincks, B.A., of Sheffield, JOHN SWANWICK DRENNAN, Esq., M.D., of Belfast, to EMMA, third daughter of Rev. Professor HINCKS, of University College, Toronto, Canada West.

August 11, at the Unitarian chapel, Brook Street, Manchester, by Rev. J. J. Tayler, B.A., Mr. JAMES WILSON, of Manchester, to MARY, daughter of Joseph BARRATT, Esq., Sale Moor, Cheshire.

August 14, at the Old Meeting, Birmingham, by Rev. C. Clarke, Mr. JOHN WARD to SELINA REILEY.

August 15, at the High-Pavement chapel, Nottingham, by Rev. Benjamin Carpenter, Mr. THOMAS FAIRBROKER to Miss ELIZA MARSHALL, both of Nottingham.

August 16, at the Presbyterian chapel, Styal, by Rev. John Colston, Mr. WILLIAM HOPE to Miss ELIZABETH HOLDING, both of Styal.

August 17, at the Unitarian chapel, Chester, by Rev. Jas. Malcolm, ROBERT, youngest son of Francis A. FROST, Esq., of that city, to JANE, only surviving daughter of the late James G. FROST, Esq., of Manchester.

August 22, at the Dissenting chapel, Gorton, Mr. JOHN BRECKIN TYERMAN, of Ashton-under-Lyne, to Mrs. MARY MILLEN, of Gorton.

August 22, Rev. W. HINCKS, Professor of Natural History, University College, Toronto, Canada West, to SARAH MARIA, relict of the late Mr. J. S. HODGES, of London.

August 23, at Newington-Green chapel, by Rev. Dr. Cromwell, RICHARD, only son of Mr. Charles LEE, of St. Paul's Road, Islington, to JESSY, surviving daughter of Mr. Henry MOORE, of St. Paul's Place, in the same parish.

Lately, at Ferryside, Carmarthenshire, Rev. D. LLOYD, LL.D., Principal of the Presbyterian College, Carmarthen, to ELLEN, youngest daughter of the late Stephen SMITH, Esq., of Swainby, Yorkshire.